

The NEW
Week's Preparation

For a Worthy receiving of the
Lord's Supper,

As
Appointed and Practised ^{12 (a)}
By the
CHURCH of ENGLAND;

Consisting of
MEDITATIONS and PRAYERS for the *Morning*
and *Evening* of every Day in the Week.

WITH
FORMS of Examination, and Confession of Sins:

AND
MEDITATIONS to enable us *to live well* after
receiving the

HOLY SACRAMENT.

The *Whole*, being *Purified* from those *Extatic* and *Carnal*
Expressions, which (in a *former* Treatise upon this *Subject*)
have been long complained of, is now render'd a Plain, Or-
thodox, and Reasonable Service to Almighty God.

To which are added
A *Morning* and *Evening* Prayer to be used either
with a *Family*, or in *Private*.

L O N D O N:

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ments cannot be employed for that purpose. — I am also persuaded that the Gentlemen, who are the present Proprietor's of KEEBLE's *Old Week's Preparation*, cannot, as Christians, be so destitute of Principle and Good Will to the Publick Cause of the Christian Religion as to endeavour, or even desire the Continuance of a Book, which has already been found so injurious to Christianity, and has brought so great and many Scandals upon the reasonable Service of Almighty God, as it will appear, that Book has already done: and therefore, it is certainly most unfit to be put into the Hands of Devout and well-meaning, but otherwise undecerning Christians. Now,

To satisfy you, that these Complaints are just and fairly grounded; I have transcribed a few Sentences from the last Edition of KEEBLE's *Week's Preparation*, Printed in this present Year, 1736, and desire

The AUTHOR to the READER.

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fire the impartial Reader, after he has considered the Tendency of those Abominable and Wanton Expressions, to judge whether that Book deserves to be blamed, and set aside, or not ?

Art thou afraid of being too much enamoured Page 129
with this Jesus. O my Love, my Joy, my 137
Jesus, my Lord, be thou present with me in
thy Sacrament, present more than by Inspira-
tion; and make me present with thee, and that
more than by Meditation, in a spiritual, real, and
eternal Communion. O my Love, be thou 67
nigh in my Mind, nigh in my Heart, and
nigh to aid me, for I languish through Love. O
what shall I do, to have my Soul wholly possess 117
with, and inebriated by thee, so to enjoy the
perpetual Embraces of thee. When shall I en- 142
joy thee. O my Life take my Soul. My Joy 95
draw my Heart unto thee. When shall I fully 142
please thee, I will not let thee go till thou hast
blessed me, my Life, my Love, my Desire, my
Delight. O that I may faint in my self and de- 67
pend on thee. Satisfie me with thy Blood. He 67
bowed down his Head to Kiss me, He stretched 114
forth his Arm to Embrace me. From his Inte- 80
rior Love burst forth such exterior Signs and De- 81
monstrations as were sufficient to mollify a Heart
more frozen than Ice itself, and more hard
than any Marble. Such are thy Gifts, O sweet 166
behaviour, such are the Works and Delights of thy
Love. O that I were so fastened unto thee that 96
I might never depart. Thou wert within me. 143
Thou only pleasest me, and thee only I desire. 142
Ec. Ec. Ec.

A 2

These

These without dispute are the wanton Exercises of a warm Imagination, and a luscious Fancy, where warmth of Constitution, not Reason, much less Religion, has the chief and sovereign Influence; for, here the true Spirit of acceptable Religion, which is in its own Nature a liberal and reasonable Service, is made wholly to evaporate, in unnatural Heats, and extatic Fervors, such as are a Disgrace and Reproach to the Dignity of a Rational Nature. And, instead of speaking the Language of a serious, rational, unaffected Piety, they abound wholly with rapturous Flights of unhallowed Love, and Strains of Mystical Diffoluteness, or, as an ingenious Author terms it, spiritualiz'd Concupiscence, invented by the carnal and wanton Appetites and Wishes of the unmarried Nuns and Friars, and thence, either by Design, or by the Delusion of the Devil, foisted into the Devotions of the
Reformed

THE AUTHOR to the READER.

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Reformed Church *under a Pretence* of purer *Flames of Divine Love* and spiritual Rapture; whereas they pollute the Soul with luscious Images, warm it into irregular Ferments, and fire it with a false Passion; dissipating all due Composure and Recollection of Mind, and laying open the Heart to all the wild Extravagances of frantic Enthusiasm: A Manner of Address much fitter for a dissolute Lover, than for an acceptable Worshipper of the all-pure and all-knowing God.

It was against this Kind of Devotion, That great Light of the Church of England, the Learned and Pious Bishop STILLINGFLEET thus exclaimed. "Is it possible, (said he,) that any Man can imagine, it is no Dishonour to the Christian Religion to make the Perfection of the Devotion of it to consist in such strange unaccountable Unions and Raptures, which take away the Use of all (Moral)

A 3 "defty)

“deftly) Reason, and common Sense!

It is to such Effusions as these we may ascribe in a great Measure the Decay of Christian Piety. For, they tend to mislead Men's Minds from the true Point both of their Duty and Happiness, and bring them to acquiesce in their false and mistaken Substitutes: They give great and signal Discouragement to the general Practice of Piety in the World by exposing it to Ridicule, and the Charge of affected Singularity. On the one Hand, they throw many honest and well-meaning, but weaker Minds into a Despair of ever succeeding in the Business of Religion; because upon Examination they discover in themselves, little or no Acquaintance with those tumultuous Heats, and ungoverned Sallies of Passion, upon which so great a Stress is laid by these Pretenders to such glorious Frenzes and Heavenly Follies: And on the other, they harden the dissolute and unthinking

Part

Part of Mankind into an obstinate Reluctance towards the very first Efforts of Reformation, by confirming them in a Prejudice, they are of themselves too willing to entertain against Religion, That it is a rigorous impracticable Service; a State of unnatural Refinement, altogether incompatible with the common Measures of human Life.

This is no more than what the above mentioned Bishop had before asserted against the Romish Devotions.

*" This Mystical Divinity, says he,
" is not only unintelligible, but it
" leads Persons into strange Illu-
" sions of Fancy; and this I take
" to be a very great Injury, not
" only to those Melancholly Souls,
" that are lead through this Valley
" of Shades and Darknes; but
" even to the Christian Religion it
" self, as though the Way of Per-
" fection taught by it were a low,
" mean, contemptible Thing in Com-
" parison of these Mystical Flights.*

" It

“ It is true we are commanded
“ often to love God with all our
“ Hearts but withal we are told,
“ we must not fancy this Love to
“ be a mere languishing Passion;
“ No, the Love of Christians to-
“ wards God is no fond, amorous
“ Affection, but a due Apprehension
“ and Esteem of the Divine Excel-
“ lencies, a hearty Sense of all his
“ Kindness to us, and a constant
“ Readiness of Mind to do his Will.
“ And thus the beloved Son of God
“ hath declared what He means by
“ the Love he expects from his Dis-
“ ciples: if ye Love me, says Christ,
“ keep my Commandments; and,
“ ye are my Friends if you do
“ whatsoever I command you. And
“ if (says St. John) any Man say,
“ I love God, and hateth his Bro-
“ ther, he is a Liar; for he that
“ loveth not his Brother whom he
“ hath seen, how can he love God
“ whom he hath not seen. No Man
“ hath seen God at any Time. If
“ we

“ we love one another, God dwell-
 “ eth in us, and his love is perfected
 “ in us. *Thus the beloved Disciple*
 “ *who understood the great Myste-*
 “ *ries of Divine Love hath expressed*
 “ *them to us. And,*
 “ *Here (you see) is nothing of*
 “ *blind Elevations of the Will; no*
 “ *extatic nor luscious Expressions;*
 “ *no, it is very plain that all such*
 “ *mystical Notions, and luscious*
 “ *Metaphors and Expressions had*
 “ *another Spring and a more im-*
 “ *pure Fountain, than the Christian*
 “ *Doctrine”. For, as the said de-*
 “ *vout and judicious Prelate adds,*
 “ *supposing that Mystical Way of*
 “ *Perfection were possible, I could*
 “ *see no Necessity at all of Christ's*
 “ *coming into the World, nor of any*
 “ *Influence his Death, or Sufferings,*
 “ *or Doctrine, could have upon the*
 “ *bringing Men to a State of Hap-*
 “ *piness.*

For these Reasons I thought it my
 Duty, as a Christian, to explode that
 fullsome

fulsome and luscious Method of the
 Old Week's Preparation, which has
 most scandalously put into the Mouth
 of the devout Reader such carnal
 Expressions as mentioned above:
 And in their stead I have endea-
 vour'd to substitute such Prayers
 and Meditations, as may be war-
 ranted from the Word of God: be-
 ing thoroughly sensible how well-
 grounded that Complaint of the pi-
 ous Bishop Fleetwood is, "that the
 " Devotions of the Ignorant are ge-
 " nerally superstitious and gross,
 " fixing themselves commonly on sen-
 " sible Objects; whereas in true Re-
 " ligion all is intelligible and divine,
 " —and God, who should be the on-
 " ly Object of their Devotion, hath
 " hardly any Share therein. And,
 As it has been my Endeavour on
 the one Hand not to flatter Sinners,
 so on the other, I have been careful
 not to fill the Minds of any with
 unnecessary Fears, and Scruples
 with Respect to a Duty, which ought

to be the practice of their whole Lives: as if no body ought to go to this Sacrament, but such as are as perfect as ever they can hope to be.

In short, I have spared no Pains to render these Meditations and Prayers as generally useful, as can well be expected in a Book of this Kind; but, as the best Performances have their Imperfections, so this (to be sure) is not without some. However, I hope there are none so great but what a Christian may over-look for the sake of that Good, which is intended by it. But that all these Meditations and Prayers are entirely new is by no means pretended; No, there will be found amongst them some collected from other Books, but then these being such only, as have been allowed to be excellent in their Kind, it may reasonably be expected that the whole cannot be the less acceptable for that Reason.

The Warning on Sunday before the most Holy Sacrament.

DEarly beloved, on *Sunday* next, I purpose, through God's Assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable *Sacrament* of the *Body and Blood of Christ*, to be by them received in Remembrance of his meritorious Cross and Passion, whereby *alone* we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render most humble and hearty Thanks to Almighty God our Heavenly Father, for that he hath given his Son our Saviour *Jesus Christ*, not only to die for us, but also to be our Spiritual Food and Sustenance in that holy Sacrament, &c.

T H E



The NEW

Week's Preparation

For a Worthy Receiving of the

LORD'S SUPPER.

On MONDAY Morning, when we Mond.
Morn.
first awake, say,

 Rise, thou that sleepest,
arise, my dull and drow-
sy Soul, and Christ will
give thee Light.

To thee, O Lord, do
I lift up my Eyes, my Hands, my
Heart, from this Bed where my Bo-
dy hath taken its nightly Repose,
towards thy Heaven, where my Soul
expects her eternal Rest.

B

My

The Week's Preparation

Mond.
Morn.

My Voice shalt thou hear betimes
in the Morning; in the Morning
will I direct my Prayer unto thee,
and will look up.

When we rise.

* **I**N the Name of Jesus Christ, who
was crucified for our Sins, and
rose again for our Justification, I
arise from this Place of bodily Rest
to fulfil thy Will, O my God: save
me, therefore, by his Cross and Pas-
sion, bless, govern and keep me this
Day, and for ever. *Amen.*

I laid me down and slept, and
rose up again, for the Lord hath
sustained me.

O Blessed Lord! who hast com-
manded, and invited us to pray
unto thee; O let thy Spirit help my
Infirmities; and do thou so dispose
my Mind, and prepare my Heart,
in my Preparation towards a worthy
receiving of thy most Holy Sacra-
ment, that my Prayers and Praises
may be acceptable in thy Sight,
thro' the Mediation, and for the
Sake

* From Bishop *Cofin*.

for the Sacrament.

Sake of Jesus Christ our Lord and Saviour. *Amen.*

3
Mend.
Morn.

O Almighty Lord God, mortify and kill all Vices in me; and so strengthen me with thy Grace, that by the Innocency of my Life, and the Constancy of my Faith, I may glorify thy great and holy Name. Grant me the true Circumcision of the Spirit, that my Heart and all my Members being mortify'd from all worldly and carnal Lusts, I may in all things obey thy blessed Will. Enable me to love my Enemies, and to do Good to those that hate me, and pray for them that despitefully use me, and persecute me; in Obedience to the Command, and in Imitation of the Example of my great Lord and Master, Christ Jesus.

[Here may be added the Morning Prayer at the End of this Book.

Our Father which art in Heaven, &c.

☞ So far to be used every Day in the Morning before the Meditation.

The Week's Preparation



Mond.
Morn.

The Meditation for *Monday* Morning.

*Upon our Saviour's kind Invitation
to the Communion of his Body
and Blood.*

 O ME now, O my Soul,
and let us retire from the
Pursuits of this vain de-
ceitful World, and let us
well consider the gracious and con-
descending Invitations of our blef-
sed Lord and Saviour, which he has
given us in his Holy Gospel, to be
Partakers of his *Holy Table*. Why
then this wavering, O my Soul!
Give Ear to the Eternal Truth,
who will remove all thy Doubts and
Fears by the following *Invitation*.

COME

for the Sacrament.

Monday
Morning

COME unto me, all
ye that labour and
are heavy laden, and I will refresh
you. The Bread that I
will give, is my Flesh; *John. vi. 51.*
which I will give for the Life of the
World. Take, eat, this *1 Cor. ix. 24.*
is my Body which is given
for you; this do in remembrance of
me. He that eateth my
Flesh, and drinketh my *John. vi. 56.*
Blood, dwelleth in Me, and I in
Him. The Words which
I speak unto you, they are
Spirit, and they are Life.

II.

Rise then, my Soul, and take
thy swiftest Wings, and fly to this
great Mystery. There we shall see
the Prince of Peace sacrifice himself
to reconcile us with the Father:
There shall we see, O stupendious
Mercy! the Son of God with Food
entertaining the Sons of Men. Can
we, O dear Redeemer, believe the
Wonders of this Mystery, and not

Mond.
Morn.

be ravish'd with Admiration of thy Goodness? Can we acknowledge thy supreme Veracity, and not believe this Wonder of thy Love? Let us not then refuse to believe our God, because his Mercies transcend our Capacities. None but infinite Wisdom could ever have invented so strange, and high, and prodigious a Mystery. None but an inconceivable infinite Goodness would ever have imparted so dear, and tender, and rich a Blessing.

III.

When the Impiety of Men was at the Height, and their treacherous Heads plotting to betray thee: Then did thy Wisdom mercifully consult to overcome our Malice with thy Bounty. Immediately thou contrivedst an admirable Way, to invite all the World to a Feast of Miracles: A Feast where thy Sacred Body should be our Food, and thy precious Blood our Drink. A Feast in which are continually wrought

for the Sacrament.

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wrought new Miracles of Love for ^{Mond. Morn.} us. Thus, as if it had not been Love enough, to have given thy self on the Cross for us; Thou hast found out a Way to give thy self to us in the holy Sacrament: To unite us in thy self with the most intimate Union that is possible to conceive, and which we can better feel than express. To become the Life, the Strength, the Support and Comfort of our Beings: Nay, to become even one with me, and be unto me the very Soul of my Soul. O Lord my God, this is so inconceivable a Blessing, this is so divine a Union, that the very Angels with awful Admiration contemplate thy wonderful Condescension in it.

IV.

Lord, who are we, unworthy Sinners, that thus thou regardest our wretched Dust? What's all the World compar'd to thee, that thus thou seemest to disregard thy self? 'Twas for our sakes, and to draw us

Mond.
Morn.

up to thy Love, that thou hast commanded us to commemorate and represent thy Passion; and present the Merits of it before thy Father on Earth, as thou dost present them to Him in Heaven. 'Twas for our sakes, and to help the Infirmities of our Nature, that thou didst appoint a commemorative Sacrifice, of that one Oblation of thy self once offer'd upon the Cross; and Bread and Wine so offered and blessed, as Symbols of thy Body and Blood. What great Blessings are these, O *Jesu*! that demand my Praises.

V.
Blessed yet more is the Heart that desires thy coming, and longs to see thee in thy glorious Self. O my ador'd Redeemer! When will that happy Day appear, when mine Eyes may behold thee without a Veil? When will the Clouds and Shadows pass away, that thy Beams may shine on me in their full
Bright-

for the Sacrament.

Brightness? Object not against me, ^{Mond.}
dearest Lord, that none can see ^{Morn.}
thy Face and live. Those Fears
thy Love has changed, and all my
Hope is now to live by seeing Thee.
Say not, O thou mild and gracious
Majesty, if I approach thy Presence
I must die. Rather instruct me so
to die, that I may live for ever in
thy Presence.



*The Prayer for MONDAY Morning,
to implore God's Protection and
Assistance all the rest of the Week.*

O Most glorious and ever blessed
God, in whose Presence is
Fulness of Joy, and at whose Right
Hand there are Pleasures for ever-
more; vouchsafe me, I beseech thee,
to discharge my Mind of all super-
fluous Cares, and immoderate De-
sires of the Things of this World,
and to enable me so to employ my
Time this Week, as may best pre-

The Week's Preparation

Mand.
Morn.

Went or resist all Temptations. Permit thy Grace, O Lord, so to assist my Endeavours, and direct my Will, and strengthen my Intentions, that I may do such Things as are agreeable to thee, and suitable to the Dignity of a Christian. And that I may fill up all the Spaces of this Week with Meditations upon the most Holy Sacrament, with Acts of Religion, and with Charity, so that when the Devil assaults me he may not find me idle: and my dearest Lord, at his sudden coming, may find me improving the Talent committed to my Care, that I may enter into the Joy of my Lord; to which, I beseech thee, bring me, thro' the Merits and Intercession of thy dear Son, Jesus Christ, our Lord and Saviour. *Amen.*

DIRECTIONS.

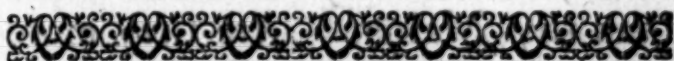
Now repair to the Publick Service at Church, or if you have not that Opportunity, then spend your leisure Time in a Devout Use of the
New

for the Sacrament.

11

New Manual of Devotions, and
Nelson's Feasts and Fasts of the
Church of England explain'd.

N. B. Retire soon this Evening
to examine thy Conscience.



The Meditation for *Monday* Mond. Even. Evening,

*Upon the Vanities of the World and
the Goodness of God, in Order to
a worthy receiving of the most
Holy Sacrament.*

I.



WAKE thou, O my Soul
from the Sleep of Sin, for
behold, Life and Death
are set before thee:
Chuse, while thy gracious Lord al-
lows thee Time and Day, lest the
Night and Darkness overtake thy
Neglect: Chuse, but remember thy
Eternity is concerned, and examine
e'er thou makest thy resolve.

II. Sum-

Mond.
Even.

II.

Summons all the Pleasures of the World before thee, and ask if any of them be worth such Pains: Ask if the vain forbidden Things thou lovest, deserve thy Affection better than thy Maker. Are they more worthy in themselves, or beneficial to thee, that thou mayest justly prefer them before thy Redeemer? Dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their Procurement? Can they protect thee at the Hour of Death, or plead thy Cause at the Day of Judgment? O no! They but deceive me with a smiling Look, which I too often have proved by dear Experience.

III.

'Tis Heaven alone that yields a true Content; 'tis Heaven alone that fills us with eternal Delight. Say then, my Soul, take away your Flatteries, false World, and leave me free for better Thoughts. O
infinite

for the Sacrament.

infinite Goodness, 'tis thy self alone
I chuse; thou art my only Happiness for ever. I see my Portion hereafter depends on my Choice here; but my Choice here, O Lord, depends on thee.

IV.

O my dearest Lord, do thou chuse me, and guide my uninstructed Soul to chuse thee. For, Here we, alas! move slowly in the dark, led on by the Argument of Things not seen; but did we clearly see, what we say we believe, we should soon change the Course of our Life.

V.

Did we but see the damned in their Flames, or hear them cry in the midst of their Torments, how should we fear to follow them in their Sins, which we know have plunged them into all those Miseries? How should we strive against the next Temptation, and cast about to avoid the Danger by working out our Salvation? Or,

VI. Did

The Week's Preparation

VI.

Did we but see the incomparable Glories of the Saints; or hear the sweet harmonious Hymns which they continually sing; how should we study to imitate those holy Ways, by which we know they arrived at all their Happiness? How should we seek all Occasions of Improvement, and make it our Business to work out our Salvation? Did Man but seriously consider what he says he believes, he would never live as he doth. Who can doubt but e'er long he shall be turned into Dust? Yet which of us lives as if we thought to die?

VII.

Pity, O gracious Lord, the Frailties of thy Servant, and suffer not my blindness to lead me into Ruin. Supply my Want of Sight by a lively Faith, and strengthen my Faith by thy powerful Grace: Make me remember 'tis no Children's Sport to gain or lose the King-

for the Sacrament.

15

Kingdom of Heaven: Make me ^{Mond.} chuse wisely, and pursue my Choice, ^{Even.} and use as well the Means, as like the End. O set thou right the Bi-
 as of our Hearts, that in all our
 Motions we may draw off from the
 World; that we may still incline
 towards thee, and rest at last in thy
 holy Presence. Thou art our Lord,
 and we will serve thee in Fear; thou
 art our God, and we will love thee
 in Hope: *What will it profit us to
 gain the whole World, and lose our
 own Souls? Or, what shall we give
 in Exchange for our Souls?*

[Now repair to the Publick Service
 of the Church; but, if there be
 no Opportunity, follow the Di-
 rections on Page 10.]



A Prayer before Examination.

O Almighty God, thou Searcher
 of Hearts, who seeest and
 knowest all my Sins; help me so to
 search every Secret of my Heart,
 that

Mond.
Even.

that I may leave no Sin, if possible, unrepented of. Give me Grace so impartially to judge and condemn myself, so humbly to repent and beg Pardon, that I may not be condemned, when I shall appear at thy Tribunal, in the great and terrible Day of the Lord Jesus.

But, alas! after the most strict Examination we can make, Who can number his Iniquities? Who can tell how oft he offendeth? Cleanse me therefore, O Lord, I beseech thee, not only from my presumptuous and known Sins, but from all secret and unknown Transgressions, for his Sake, who died for Sinners, Jesus Christ our Lord. *Amen.*

Directions.

HAVING devoutly prayed for God's Assistance, doubt not but he will vouchsafe it you. And the better to dispose your Heart to the Duty of Self-Examination: Consider

for the Sacrament.

17

Consider seriously with yourself; ^{Mond.} ^{Even.}

That it is appointed for all Men once to die, and after Death to be called to Judgment.

That God hath appointed a Day in which he will judge the World in Righteousness by Jesus Christ. At whose coming all Men shall rise again with their Bodies, and shall give an Account of their own Works: And they that have done Good, shall go into Life everlasting; and they that have done Evil, into everlasting Fire: For the Books shall be opened, and the Dead shall be judged out of the Things written in those Books, according to their Works. And then,

Consider how much, how nearly it concerns you to judge yourself before that Time, that you be not judged, that is, condemned of the Lord.

And

Mond.

Even.



An Examination of Conscience, upon those Duties wherein God's Honour, and our own and Neighbours Good are concerned. And,

**I. Concerning our Duty towards
G O D.**

ENTER, now, O my Soul, in-
to the Secrets of thy Heart,
and examine whether thou hast lov-
ed God before, and above all other
Things?

If thou hast faithfully received
the Scriptures, not as the Word of
Man; but, as they are in Truth,
the Word of God?

Have the Promises and Threat-
nings therein prevailed with thee,
to govern thyself according to the
holy and admirable Precepts there-
in delivered?

Haft thou not prophaned the ho-
ly and dreadful Name of God, by
Perjury or unlawful Oaths, or by
customary

customary Swearing or Cursing in thy common Conversation? Mond.
Even.

Hast thou not mentioned the Name of God irreverently in thy common Conversation?

Hast thou honoured him by a reverend Usage of whatsoever Things or Persons belong to him, and are dedicated to his Honour and Service?

Hast thou religiously observed the Day set apart for his more immediate Worship, in keeping it holy, to those Ends for which it was appointed; by attending the Publick Service of the Church; in reading and hearing his holy Word; in Prayer and Meditation, and good Discourse on the *Sabbath* Day?

Hast thou so little regarded this Holy Day, as to spend it in Travelling, and taking unnecessary Journies thereupon, such as might as well have been gone on any other Day?

Hast

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Mond.
Even.

Hast thou trusted in God, and acknowledged our Dependence upon him only?

Hast thou every Day duly prayed to him, and praised him for his Mercies?

Have thy Prayers and Praises been always accompanied with such a Sense of God, and such Seriousness, Fervency, and Affection, as he requires?

Hast thou (notwithstanding the Means of Grace, and the Light of the Gospel) suffered thy self to live in Ignorance of him, and thy Duty?

Hast thou feared Man more than God, by committing Sin, to avoid Disgrace, or any temporal Evil?

Hast thou not been so foolish as to put off thy Repentance, thereby rendring thy self less able to set about it?

Hast thou resigned thy self, and all thy Concerns, to the all-wise and good Providence of God?

Art thou grown better by Afflictions?

Hast

for the Sacrament.

11

Hast thou frequented the Holy Sacrament? Or hast thou not staid away through causeless Prejudice, or feigned Excuses, being unwilling to part with thy Sins?

Or, hast thou at any Time received the Blessed Sacrament without Repentance, and a stedfast Purpose to lead a new Life; without a firm and lively Faith, a hearty and thankful Remembrance of the Love of Christ, in giving himself to be a Sacrifice for our Sins; and without a sincere and universal Love and Good-Will to all Mankind?

Hast thou made it thy Care to live suitably to thy Sacramental Profession, and solemn Engagements?

Hast thou seriously considered that amazing Instance of the Love of Christ, in Redeeming thee from the Bondage and Dominion of Sin, and the Tyranny of the Devil?

Dost thou depend upon the Merits and Satisfaction of Christ, and dost

Mond.
Even.

doft thou hope for Acceptance with God, only through him, and not for any Merit of thy own?

II. *Concerning our Duty towards our Neighbour.*

TURN now, O my Soul, and seriously consider whether thou hast discharged thy Duty to thy Neighbour? And first reflect that, in the Sense of the Gospel, not only the Person who dwells near thee, but every Man is thy Neighbour?

Haft thou relieved the Wants and Necessities of thy Neighbour according to thy Power, as one that is affected with them, and as being thy self also in the Body, and liable to the same Wants, Distresses, and Troubles with others?

Haft thou done unto others, as thou desirest they should do unto thee.

Haft thou, in Conformity to this Rule, endeavoured in thy Place and Station

Station to prevent Evil and Damage to the Souls, and Bodies, and Estates of others?

Hast thou discouraged or deterred any one from the serious Practice of Religion and Piety?

Hast thou sought and endeavour'd to bring those to Repentance, whom thou hast any ways led into Sin?

Hast thou delighted to grieve any one?

Hast thou injur'd thy Neighbour in his Goods or Estate, by damaging him; by defrauding or overreaching him in Bargains, or Contracts; or in his good Name, by Slandering, Backbiting, or Insult?

Hast thou in the Management of thy Estate or Calling, run into Debt without Hopes or Design of Payment?

Reflect if thou hast not published thy Neighbour's Faults, when neither the Glory of God, nor the Good of others, made such a Publication necessary.

Hast

The Week's Preparation

Hast thou rashly or wrongfully censured or judged any Person?

Hast thou had that universal Love and Charity to all Men, as to desire all Good to them, and not so much as to wish Evil or Harm to any one?

Hast thou envied the Good or Prosperity of thy Neighbour?

Hast thou endeavoured to assist thy Neighbour in any Good, to comfort him in his Troubles; and when aspersed wrongfully, to vindicate his Reputation?

Hast thou had a more special Love to all true and sincere Christians, borne with their Infirmities, and heartily desired and sought their Welfare?

Hast thou offended by Lying, Falshood, or Misrepresentation?

Hast thou always performed thy Words and Contracts without Shuffling, Treachery, or Deceit?

Dost thou prove thyself careful of those of thy Family, thy Friends,
and

for the Sacrament.

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and Relations, or any others that are committed to thy Care, to counsel, to comfort, to reprove, as Occasion is given, and Need requires?

Mond.
Morn.

RELATIVE DUTIES.

If a Husband.

HAST thou been faithful to the solemn Contract and Engagement made in the Presence of God, at the entering upon the State of Matrimony?

Hast thou been peremptory, rigorous, and magisterial in thy Commands?

Hast thou neglected to defend and protect thy Wife, to maintain and provide for her?

Hast thou omitted to pray for her, and to share with her in all her reasonable Joys and Sorrows?

If a Wife.

HAST thou refused to comply with those Commands, in
C which

Mond.
Even.

which God requires thee to obey and serve, to love and honour thy Husband?

Hast thou provoked him, or published his Faults?

Hast thou spoken Ill of him?

Hast thou borne with his Infirmities?

Hast thou given him Cause of Jealousie, or been unfaithful to his Bed?

Hast thou been frugal in the Management of thy Expences, with Respect to the Circumstances and Condition of thy Husband?

Hast thou squandered away thy Husband's Substance?

Hast thou kept thy self within those Bounds, that both Reason, Religion, and the Condition of thy Husband require? Or,

Hast thou been indifferent and careless in thy Carriage towards him, not forecasting to do what thou thought would oblige and please him?

Hast

for the Sacrament.

27

Mond
Even.

Hast thou been unconcerned in his Joys and Sorrows?

Hast thou neglected to recommend him to the Grace and Protection of God in thy Prayers?

If a Parent.

HAST thou diligently preferred the eternal Interest of thy Children before their temporal?

Hast thou taught them, as they were capable of Learning, to know, fear, love, and worship God, with a perfect Heart, and a willing Mind?

Art thou any Ways accessory to the Sins of thy Children, by any ill Example set them? Or, by giving them such an Education, as would naturally lead them into Pride and Vanity?

Hast thou taught them how to govern their Passions, and to moderate their Affections to worldly Things; and encouraged them, by thy own Example, to follow that which is good?

Mond.
Even.

m Hast thou done thy Part to provide what was necessary and convenient for their Living, and comfortable Subsistence, and Being in the World?

Hast thou not been too fond and indulgent to them; suffering them to go on in their Follies and Sins, without such Correction and Reproof, as in Duty thou wast bound to give them?

If a Child.

HAST thou revered and honoured thy Parents, obeyed their lawful Commands, and attended to their wise Counsels and Instructions?

Hast thou been disobedient to them; dishonoured them in thy Mind, or carried thy self rudely and irreverently in thy Behaviour towards them?

Didst thou dispose of thy self in Marriage, without their Advice or Consent?

Hast

Hast thou mocked, or spoken
Evil of them? Mond.
Even.

Hast thou according to thy Ability made a comfortable Provision for them, if reduced to want?

Hast thou not been stubborn and obstinate towards them, and endeavoured to cast off thy Subjection to them?

If a Brother, or Sister.

HAST thou had a tender Affection, and a compassionate Concern for thy Brethren and Sisters, endeavouring to promote their Good, both spiritual and temporal?

Hast thou commended them to God in thy Prayers? Or,

Hast thou not been unconcerned for their Welfare, and destitute of natural Affection towards them?

If a Master or Mistress.

HAST thou treated thy Servants as a Christian, and like one who believes that he has a Mas-

Mond.
Even.

ter in Heaven, to whom he must
render an Account?

Haſt thou performed the Condi-
tions thou obliged thy ſelf to, when
thou took them into thy Service?

Haſt thou afforded them Time
and Opportunities for the Service of
God in Publick and Private?

Haſt thou taken Care of their
Bodies, by providing what Food
was fitting for them?

Has not thy Severity put them
upon Cheating and Lying, for that
will make thee a Partaker with
them in their Sin?

Haſt thou been remiſs in ſuffering
them to neglect their Duty to God?

Haſt thou been conſtant in thy
Daily Devotions with thy Family?

If a Servant.

HA S T thou been faithful and
induſtrious in ſerving thy
Maſter and Miſtreſs?

Haſt thou purloined, or ſtole, or
any Way defrauded them of their
Goods,

for the Sacrament.

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Goods, or been careless and wasteful of them? Mond.
Even.
W

Hast thou disobey'd their lawful Commands?

Hast thou any Ways injured them in their Reputation?

Hast thou been diligent in thy Duty only when thou wast observed and taken Notice of?

Hast thou, as much as in thee lay, lived quietly and peaceably with thy Fellow Servants.

Hast thou not been spiteful and malicious against them?

Hast thou exercised that Tenderness to the Children in the Family, that was justly and reasonably expected from thee?

Hast thou prayed for thy Master and Mistress, and the rest of the Family, in thy private Prayers?

If a Magistrate.

H A S T thou made it thy Endeavour to be a Terror to Evil-

Mond.
Even.

Evil-Doers and a Praise to them
that do well?

Hast thou not been more intent
upon thy own private Interest, than
in advancing the common Good?

Hast thou endeavoured to inform
thy self of thy Duty, in Order to
the doing of it, when thou hast been
called to the Office of Constable,
Church-Warden, or any other Pub-
lic Office?

III. *Wherein we Sin against our selves.*

HAST thou lived without
Thought and Consideration,
though Interest and Duty, and the
express Command of God, call and
oblige thee to be much and frequent
in the Exercise thereof?

How hast thou spent thy pre-
cious Time?

Hast thou not wasted it in Idle-
ness, or in any unprofitable Vanity?

Hast thou laid to Heart the
Shortness and Uncertainty of this
pre-

present Life, and Daily improved it to the best Advantages? Mond.
Even.

Hast thou exercised a Daily Care and Watchfulness over thy deceitful Heart, resisting it's Importunities and Lusts?

Hast thou contented thy self with only the Form and Outside of Religion and Godliness, neglecting the Life and Power thereof?

Hast thou diligently and earnestly implored the Aids and Assistances of the Holy Spirit of God, to renew and sanctify thee?

Hast thou been contented with thy present Portion of Good here, according to the Will of God?

Hast thou not been too covetous of the World; it's Riches, Honours, and Pleasures?

Hast thou not sought to gain or keep them by sinful Means?

Hast thou not been immoderately concerned, and anxious about present Things?

Mond.
Even.

Hast thou been diligent in doing thy own Business, and to provide those Things that are needful and expedient for thy self and Family, and such as depend upon thee?

Hast thou endeavoured to make thy self useful in the World, and charitable to thy Fellow-Creatures?

Hast thou not had an impure Heart, or unclean Affections, or offended by any unchast Behaviour, Words or Actions?

Hast thou not restrained thy Appetite?

Hast thou, not committed Excess in Eating and Drinking, in Sleep, or Recreations?

Hast thou not behaved with Pride and Haughtiness in Conversation or Carriage?

Hast thou not been angry without Cause, or above just Cause?

Hast thou not been pettish and froward in little Things, and upon meer Mistakes, and involuntary Errors of others, for want of reviewing

ing Things in their just Nature, ^{Mon}
Weight, and Measure? ^{Even.}

Directions.

I am sensible that it is not easy to enumerate all the Instances of Duty reducible to these three Heads, concerning God, one's Neighbour, and one's self, nor to set down the several Breaches and Violations of them: But the Method here proposed, will, I am perswaded, (if carefully attended to) assist any one in getting a competent Knowledge of his own State and Condition.



A Profession of Godly Sorrow for our Sins, and Resolution of new Obedience, towards God, to be made on Monday Evening.

O LORD! I call my Ways to Remembrance, with a troubled Heart; my Evil-Doings are before mine Eyes, they are a Burthen upon my Spirit, a sore Burthen, too heavy for me to bear.
But

Mond.
Even.

But now, O my God, with a Heart truly sorrowful and penitent, I turn from my Evil Ways, resolving by thy Grace to become a new Creature; from this Day forward I am fully determined to betake my self to a religious Course of Life; O! let not Iniquity be my Ruin.

O Lord, I am not worthy so much as to lift up mine Eyes unto thee; but whither should a Wretch in Guilt and Misery look, but unto thee, the Fountain of all Mercy? Whither, but to a God, whose Mercy is greater than my Wickedness? To a God, whose Property it is to be kind to his Enemies; and whose Patience to bear my Sins, is as great as his Power to punish them; and who had much rather be reconciled to me, than take Vengeance upon me? Whither indeed, but to thee, O God of all Grace and Comfort! who shewest Mercy to the Unworthy, and inviteest me with all the Tenderneſs and Bowels of a
com-

compassionate Father to turn from
my evil Ways, that my Soul may
live, and be for ever happy in thy
eternal Kingdom.

Monday
Evening

Therefore encouraged by Thy
Goodness, O Lord, I address my
self unto thee, who am ready to
sink under the heavy Load of Guilt
and Misery: But I make no Plea,
but for thy Mercy; nor have any
Pretence to claim it (for, alas! I
must with Shame acknowledge, I
have very much abused it) but
through thy unexpressible Love; I
know I have a most merciful Sa-
viour, who died to purchase Salva-
tion for me; and who now power-
fully interceeds with thee for the
Pardon of true Penitents; O! for
the Sake of his Blessed Name, re-
ceive me graciously to thy Mercy,
and be not angry with me for ever.

Forgive me, O merciful Father,
for I am heartily sorry for all the
Evils which I have done: Forgive
all

Mond.
Even.
W

Here mention all my Sins, for I am fully
Particulars. resolv'd, by thy Grace,
to love and serve thee: Forgive
me, O most gracious God, for I for-
give all that have offended me, and
do intreat thee to forgive them like-
wise. O do not exact Punishment
of me for my Sins; but extend thy
Mercy and Pardon to my Soul, for
my dear Redeemer's Sake, Jesus
Christ our Lord. *Amen.*

Then say,

HEAR me O gracious God and
Father, and breathe into my
Heart that Spirit which renews us
after thine own Image, in Righte-
ousness and true Holiness.

Blessed Jesus, who seekest out
Sinners to make them good, do not
reject me now, when I seek to thee
to make me better. I am poor and
naked, Oh! Cloath me with thy
Righteousness; my good Thoughts
are changeable and unconstant; but
Oh! do thou stablish and fix them
by thy Grace: Set up thy King-
dom,

dom, O Jesu, in my Heart; for to become thy faithful Servant is more to me than to have the Empire of this World. Keep me stedfast in serving thee, till thou takest me finally to enjoy thee.

A Prayer of Resignation to the Will of God.

O Lord Jesu! I give thee my Body, my Soul, my Substance, my Friends, my Liberty, and my Life; Dispose of me, and of all that is mine, as it seemeth best to thee, and to the Glory of thy Holy Name. Lord, I am not now mine, but thine; therefore claim me as thy Right; keep me as thy Charge, and love me as thy Child! Fight for me when I am assaulted; heal me when I am wounded; and revive me when I am fainting. *Amen.*

O Saviour of the World save me; who by thy Cross and Passion hast reedem'd me, help me and save me, I beseech thee, O my God. *Amen.* Give

Mond.
Even.

Give me, O Lord, spiritual
Wisdom, that I may discern what
is pleasing to thee, and follow what
belongs unto my Peace; and let the
Knowledge and Peace of God, and
of Jesus Christ our Lord, be my
Guide and my Portion all the Days
of my Life.

To the King Eternal, Immortal,
Invisible, and only wise God, who
is the ever-blessed and adorable
Trinity, be all Honour and Glo-
Thanksgiving and Praise, now and
for evermore. *Amen.*

*A Prayer to conclude our Devotions
for every Day in the Week.*

Almighty God, who hast pro-
mised to hear the Petitions of
them that ask in thy Son's Name;
I beseech thee mercifully to incline
thine Ears unto me, who have now
made my Prayers and Supplications
unto thee: And grant that those
Things which I have faithfully ask-
ed, according to thy Will, may be
effec-

effectually obtained, to the Relief<sup>Mond.
Even.</sup> of my Necessities, and to the setting forth of thy Glory, thro' Jesus Christ our Lord. *Amen.*

The Blessing.

The Peace of God, which passeth all Understanding, and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of my Death. Amen.



On Monday Night (and the rest of the Week) at going to Bed, say,

I Will lay me down in Peace and take my Rest, for it is thou, O Lord, only that maketh me to dwell in Safety.

Into thy Hands I commend my Spirit for thou hast redeemed it, O Lord, thou God of Truth.

Have Mercy upon me, O Lord, now, and at the Hour of Death. *Amen, Amen, Amen.*

The



Tuesd.
Morn.
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The Meditation for *Tuesday* Morning,

Upon God's Mercy and Christ's Incarnation, to prepare us to a worthy receiving the Holy Sacrament.

I.



DRAW near all ye that fear our Lord, and I will tell you what he has done for my Soul; hear, and I will tell you what he hath done for your's, and the Wonders of his Bounty towards all the World. When we lay asleep in the Shades of Nothing, his Almighty Hand awak'd us into Being; not that of Stones, or Plants, or Beasts, over which he has made us absolute Lords, but an accomplish'd Body, and an immortal Soul, and but little inferior to his glorious Angels; he

he printed on our Souls his own Similitude, and promised to our Obedience his own Felicity; he endued us with Appetites to live well and happy, and furnished us with Means to satisfy those Appetites, creating a whole World to serve us here, and providing a Heaven to glorify us hereafter.

II.

These are the Favours of God's infinite Goodness, but what Return have we made to Him? Blush, O my Soul, for Shame, at so strange a Weakness, and weep for Grief at so extreme an Ingratitude. We childishly prefer'd a trivial Apple before the Law of our God, and the Safety of our Lives: We fondly embrac'd a little needless Satisfaction, before the Pleasures of Paradise and the Eternity of Heaven.

III.

Behold the unhappy Source of all our Miseries, which still encreas'd it's Streams as they went farther on,
till

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till they exacted at last a Deluge of Justice, to drown their Deluge of Iniquity; and here, alas! had been an End of Man, a sad and fatal End of the whole World, had not our wise Creator foreseen the Danger, and in Mercy prevented the Extremity of the Ruin, reserving for himself a few choice Plants to replenish the Earth with more hopeful Fruit: Yet they grew quickly Wild, and brought forth four Grapes, and their Children's Teeth were set on Edge; quickly they aspir'd to an intolerable Pride of fortifying their Wickedness against the Power of Heaven.

IV.

This Rebellion provoked Justice to a second Deluge, and to bring again a Cloud o'er the Earth; but Mercy discovered a Bow in the Cloud, and our faithful God remembered his Promise, allaying their Punishment with a milder Sentence, and only scattered them from the Place of their Conspiracy; which yet

yet his Providence turn'd into a Blessing, by making it an Occasion of Peopling the World. Still their rebellious Nature disobeyed again, and neither feared his Judgments, nor valued his Mercies; but with a graceless Emulation propagated Sin, as far as his Goodness propagated Mankind. Then he selected a private Family, and increas'd and governed them with a particular Tenderness, giving them a Law by the Hands of Angels, and engaged their Obedience by a thousand Favours; but they likewise neglected their God and Heaven, and fell in Love with the Ways of Death.

V.

When thou hadst thus, O merciful Lord, used many Remedies, and our Disease was beyond their Power to cure; when the Light of Nature prov'd too weak a Guide, and the general Flood too mild a Correction; when the Miracles of *Moses* could not soften their Hearts, nor the

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Morn.

the Law of Angels bring any to Perfection; when all was reduc'd to this desperate State, and no imaginable Hope left to recover us; behold! thy eternal Wisdom finds a strange Expedient, the last and highest Instance of almighty Love; he resolves to cloath Himself with our Flesh, and come down amongst us, and die to redeem us, and has left us the Blessed Sacrament of his Body and Blood for a perpetual Remembrance of the same.

VI.

Wonder, O my Soul, at the Mercies of the Lord! How infinitely do they transcend even our utmost Wilhes: Wonder at the admirable Providence of his Counsels, that are exactly fitted to their great Design! Had our Saviour been less than God, we could never have believed the sublime Mysteries of his heavenly Doctrine: Had he been other than Man, we must needs have wanted the powerful Motive
of

of his holy Example: Had he been only God, he could never have suffered the least of those Afflictions he so gloriously overcame: Had he been merely Man, he could never have overcome those infinite Afflictions he so patiently endured. In thee, O blessed Saviour, the two Natures of God and Man were so mysteriously united, without either Change or Confusion, that they made in thee but one Person, one Mediator, one Lord.



*The Prayer on Tuesday Morning to
implore God's Grace in our Pre-
paration to the Holy Sacrament.*

O Most Glorious, most Great,
and Eternal God! Thou
art the Sovereign Lord of Heaven
and Earth, the Father of our Lord
Jesus Christ; in whom I live, and
move, and have my Being, and from
whom I derive all the Comforts and
Con-

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Morn.

Conveniences of this Life, and all my Hopes and Expectations of a better. O Lord! I acknowledge, that I am not worthy to come into thy Presence, nor to lift up mine Eyes towards the Throne of thy Mercy-seat. My Sins and Transgressions are many, and divers of them have been often repeated; the Corruption of my Heart, and the Sinfulness of my Thoughts are perfectly known to thee; and the Punishment I deserve, is greater than I am able to bear. O give me not over unto mine Oppressor, but save and deliver me, for thy Mercy's sake, thro' Jesus Christ our Lord. *Amen.*

O Lord! If thou shouldst deal with me as I have deserved, how justly mayst thou deprive me of all those Means of Grace, and Opportunities of working out my Salvation, which thou hast hitherto vouchsafed unto me: But, O merciful Father! thou hast declared thyself to be a God Merciful and Gracious,

for the Sacrament.

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Morn.

acious, forgiving Iniquity, Transgression, and Sin. My only Hope, therefore, is in thy tender Mercies, which have been ever of old; and in that Pity and Compassion, which thou hast shewn to Mankind, in the Redemption of the World, by the Death of thy dear Son Jesus Christ my Lord and Saviour.

For thy Name's sake then, O Lord, and for thy beloved Son's sake, pardon, I most humbly beseech thee, all my past Sins, and let not Iniquity be my Ruin. Forgive the Deadness of my Devotion; the Coldness of my Affections; the Wandrings of my Prayers; and whatever else thou hast seen amiss in me. O pity my Weaknesses, and forgive my Infirmities, and lay not to my Charge the Imperfections of my religious Duties. But,

Enable me, by the Assistance of thy good Spirit, to amend whatever has been amiss, and to endeavour more and more after the Attainment

D

of

50 **The Week's Preparation**

Thurs.
Morn.
W

of all those Graces and good Dispositions which, on this solemn Occasion, are necessary to render our Prayers and Praises acceptable in thy Sight. O let me never fall into a careless and unconcerned State of Mind; into a Coldness and Indifferency towards the Duties of Religion: but animate and enliven my sluggish Heart, and cleanse it from all its Defilements.

Grant me such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant, all the remaining Days of my Life, so that I may finally inherit thy Heavenly Kingdom with him that has commanded me to call thee Father, and has taught me when I pray to say,
Our Father which art in Heaven, &c.

[Here

for the Sacrament. 51

[Here observe the Directions given
on Page 10.]



The Meditation, for *Tuesday* Tuesd.
Even.
Evening,

*On the Nature, and Necessity of our
Preparation before the receiving
the Most Holy Sacrament.*

I.



CONSIDER now, O my
Soul, what that great
Mystery is thou art in-
vited to in the *holy Sa-
crament*. Let us consider the *Na-
ture* and *End* of this *sacred Institu-
tion*, what is meant by this *Holy
Action*, to what Purpose it was or-
dained, what Benefits and Advan-
tages may be expected from it.
This necessary Knowledge once at-
tained, and which may be compassed
without great Difficulty, will be a
D 2 standing

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Tuesd.
Even. standing Qualification in all our future Communion, and create such godly Dispositions of Mind that I may no longer be afraid to approach the *Lord's Table*, and to this End,

II.

Let us call to mind our *Baptismal Vow*, wherein we have promised to lead a Godly and Christian Life, which can never be fulfilled so long as we live in a constant Neglect of the Means of Grace, offered to us in this *holy Sacrament*; nor is it possible to be a meet Partaker of that holy Mystery, except there be a due Preparation by confessing our Sins with an humble, penitent and obedient Heart, and a readiness to forgive those that have offended us, and asking with Faith: Without these, O my Soul, I dare not go to that *holy Table*, and my Prayers and Praises will find no Acceptance at the Throne of Grace. But if I endeavour to live, as becomes Christians; if I really believe the *Christian*

for the Sacrament.

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stian Religion, and sincerely govern my Life by the Doctrines and Precepts of the Gospel, there is nothing should deter me to partake in this holy Ordinance, nay, I am bound to receive it at any Time when there is an Opportunity.

III.

Thus, tho' it be my Duty to communicate at the *Lord's Table*, it is very adviseable that my Lamp should be trimmed, that I should examine the State of my Mind, renew my Repentance, exercise my Charity, enlarge my Devotions, and spiritualize my Affections; I am therefore resolved to retire from all unnecessary Business and Pleasure; that by Prayer and Fasting and Alms-deeds, thou, my Soul, may be raised to relish spiritual Enjoyments; and that I may no longer be deprived of that glorious Expectation of the Saints, where I can never expect to be exalted, if I live in the constant habitual Practice of any

D 3.

known

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Tuesd.
Even.

known Sin, without Repentance;
for such an impious Approach to the
holy Table is a mocking of God, and
a great Contempt of his Authority.

IV.

Say then, *I will wash my hands
in Innocency, so I will compass thine
Altar, O Lord.* Pf. 26. 6. For I
believe that according to a Man's
Preparation, so will be his Profit.
Impenitence makes Prayers an A-
bomination to the Lord; for to pro-
fess ones self sorry for ones Sins,
and resolved to forsake them, when
there is no Sense of the one, nor
firm Resolution to do the other, is
the greatest Affront imaginable to
our Maker, by supposing either that
he doth not know our Hearts, or that
he will be pleased, when we draw
near to him with our Lips, though
our Hearts are far from him: but yet
this is our Encouragement, that if
the Lord sees a Man set himself se-
riously to a Preparation, he will
bear with many Failings, and so

beal

for the Sacrament.

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Tuesd
Even.

heal his People, that they may keep the Feast with Gladness, a Feast wherein thou hast commanded us to commemorate that greatest Instance of thy Love to us, our Redemption by the Death of Jesus Christ thy Son our Lord.

[Here observe the Directions on Page 10.]



The Prayer on Tuesday Evening for a worthy receiving the most holy Sacrament.

Blessed be thou, O my Lord, for ever Blessed; for this Instance of thy Love to fallen Mankind, in sending thine only begotten Son for our Redemption, who are not worthy of the great and many Mercies which thou hast shewed unto us ----- Grant, O Lord, that this thy inexpressible Love may not be lost upon me: But that, being sensible of my sad Condition by Nature, I may be thoroughly convinced of the Necessity and Blessing of

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Tuesd.
Even.

~ a Redeemer, and that I may, with an Heart full of Gratitude, join with the Faithful Church in giving our devouteſt Thanks to Thee, and in keeping up the Remembrance of what thy bleſſed Son has done and ſuffered for us.

Grant, O my God, that I may always receive that Pledge of thy Love, and the Offers of Pardon, and Grace, tendered to me in this holy Ordinance, with a truly thankful Heart, and in Remembrance of Thee, my great and beſt Benefactor; in Remembrance of my Saviour's holy Example---Of his bitter Death and Paſſion---Of his glorious Reſurrection and Aſcenſion into Heaven, and of his coming again to judge the World.

Give me, O my God, a ſtedfaſt Faith in thy Word and Promiſes; a firm Truſt in thy Almighty Power. And let the Fear of thy Juſtice and Omnſcience keep me from preſumptuous Sins, and a Senſe of thy Goodneſs

for the Sacrament.

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Tuesd.
Even.

Goodness and Mercy preserve me from Despair. Defend me from all those Snares which destroy my Love for Thee; from worldly Cares; from all sensual and sinful Pleasures; from evil Company; from foolish Diversions, and from every thing that may make me forget, that thou alone art worthy to be feared and loved: Grant me these Mercies for thy Son Jesus Christ his Sake, whose Love and Death I am about commemorating. For,

O my God, I shall [on *Sunday* next] presume to come to thy holy Table, not trusting in my own Righteousness, but in thy manifold and great Mercies. I am sensible that I am not worthy so much as to gather up the Crumbs which fall from thy Table. But thou art the same Lord, whose Property is always to have Mercy; grant me, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that

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my

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my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood, and that I may evermore dwell in him, and he in me.

These and whatever other Mercies thou see'st necessary for me, I intreat thou wilt grant for the Sake of thy same dearly beloved Son Jesus Christ, my Lord and Saviour.
Amen.



Wedn.
Morn.

The Meditation, for *Wednesday*
Morning,

*On the Resurrection, as a means to
excite a due Veneration for the
Holy Sacrament.*

I.



Come now, my Soul, and let us sing to our Lord a Psalm of Joy; sing Praises to the God of our Salvation; sing with a loud and chearful Voice;

for the Sacrament.

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Wedn.
Morn.

Voice; sing with a glad and thankful Heart; say to the weak of Spirit, be strong; say to the sorrowful, be of good Comfort; tell all the World this Soul-reviving Truth, and may their Hearts within them leap to hear it. For,

II.

The Lord of Life is risen again, and hath cloathed himself with immortal Glory. He made the Angels Messengers of his Victory, and vouchsafed even himself to bring us the joyful News. O my Soul, adorn thyself with the Garment of Gladness, prepare thy most triumphant Hymns to go forth to meet this great returning Conqueror.

III.

His Warfare is now accomplished, and he hath passed through the Scorn and Cruelty of Men, the Malice and Rage of Devils, the just, but severe Anger of God; yea, the Shadow of Death, and the Regions

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Morn.

W Regions of eternal Horror; and after all this thy Surety is set at Liberty; for he hath paid thy Debts, and cancelled all those dismal Bonds by which thou wert forfeited to eternal Ruin. Blessed be he that cometh in the Name of the Lord.

IV.

We receive thee, dearest Saviour, as born to us a second time, and this shall be thy Birth-day also, the Nativity of thy Empire, thy Restoration to a State of Immortality. Thy former Birth did shew thee to be the Son of Man, but this declares thee to be the Son of God; and now we know that thou our Redeemer livest, for thou thyself hast told us, *I am he that liveth, and was dead; and behold, I am alive for evermore.*

V.

The Ways of thy Mercy are unfearchable, O thou wise Contriver of all our Happiness! and thy

thy Wisdom is infinite, who didst ^{Weddy} invent them to convince thy Fol- ^{Morn.} low-ers into this blest Belief, and settle in their Hearts a firm Ground of Hope: For, thou didst not only appear to the holy Women in their return from the Sepulchre, and opened their Eyes to know and adore thee; but thou didst purposely overtake in their Journey two of thy Disciples, that were discoursing of thee, and madest their Hearts burn within them to hear thee. Thou didst condescend to eat before them, and invite them to touch thy sacred Body. How didst thou sweetly invite the incredulous *Thomas* to thrust his Hand into thy Side, and hast taken Occasion from his hardness to believe, to facilitate the Faith of thy Church in these after-Ages.

VI.

Therefore, O my Soul, being thus pre-instructed in this great Mystery of our Faith, by the Revelation of
Jesus

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Wedn.
Morn.

W *Jesus Christ*, make it the principal Subject of thy Studies, and the daily Entertainment of thy most serious Thoughts. Draw me, O dearest Lord, from the World and myself, that I be not entangled with any earthly Desires. Draw me after thee, with a sure Hope of eternal Bliss, that I may run with Delight the Way of thy Commands, and especially to thy Holy Table. Draw me up to thee and thy Throne of Glory, that I may see thy Face, and rejoice with thee for ever in thy Kingdom.

[Here observe the Directions as above on Page 10.]



A Confession of Sins on Wednesday Morning, Preparatory to receiving the Holy Sacrament.

O Most mighty God! how shall I, a poor miserable Sinner, who am all over Sin and Pollution, dare

to

for the Sacrament.

63

Wedn.
Morn.

to speak unto thee. O Lord, when I look back on my past Life, I am astonished at thy Mercy and Long-suffering towards me; and am sensible, if I had been rewarded according to my Misdeeds, that I had long before this been condemned to endless Misery and Torments. And, least I drop this Opportunity of Repentance, I flee unto thee and cry;
Lord be merciful unto me a Sinner!

I have been a rebellious and disobedient Sinner, a Contemner of thy Laws, and one of those wretched Fools, that have made a Mock at Sin, and would not hearken to Reproof; my Mind has been overspread with Blindness, Ignorance and Folly, and almost every Power and Faculty of my Soul have been corrupted and defac'd. But now as thou hast vouchsafed me this Light of thy Spirit to see mine Infirmities, I flee unto thee the Author of my Comfort, and say,

Lord be merciful unto me a Sinner!

How

Wedn.
Morn.

How have I preferred a Life of Folly and Madnes, of Extravagance and Disorder; a Life that has yielded me Shame and much Remorse, Sorrow and Affliction, before the Peace, and Pleasure, and Serenity of a sober, virtuous, and religious Conversation! How have I preferred the Pleasures and Profits of this World to the Ways of Virtue and Religion! But now I repent, and say, *Lord be merciful unto me a Sinner.*

O Lord! I dare not say, that I have spent any one Day of my Life solely to thy Honour and Glory; but how many Days, nay, Years, have I spent in the Service of Sin? How many are my Lusts, and how great my Intemperance? How oft have I profaned thy Sabbaths, abused thy sacred Name, ridiculed thy Holy Word, despised thy Ministers, and made a Jest of all that is serious: But now I flee unto thee by this holy Sacrament, and cry, *Lord be merciful unto me a Sinner.*

If

for the Sacrament.

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Wedn
Morn

If I have been proud and envious, passionate and angry, full of Hatred, Malice, and Revenge; if I have been guilty of flandering and abusing, injuring and defrauding, of my Neighbour; of lewd Actions, and obscene Discourses; of profane and filthy Jest; and of frequent Cursing, Swearing, and Lying:

O Lord, be merciful unto me a Sinner.

More particularly, O Lord, I do most sorrowfully confess, and lament before thee, to whom all Things are naked and open, that I have most grievously offended thee by —

[*Here name Particulars.*]

Lord! What Scandal have I brought to Religion; what Dishonour to thy Name; what Reproach to the Christian Profession, by these my wicked and sinful Practices! All which I surely trust shall be forgiven me when now with a contrite Heart I flee unto thee, and say,
Lord be merciful unto me a Sinner.

A

Wedn.
Morn.

*A Prayer to implore God's Mercy,
and Forgiveness of our Sins.*

O My God! I have no Hope but in that Mercy of thine, which thou hast manifested in the Redemption of the World, by thy Son Christ Jesus; that alone is the Support of my Soul under all its Sorrow and Anguish, I know, O God, that thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy: Spare me therefore, O good Lord, spare me, and be not angry with me for ever: Wash away all my Sins in the Blood of thy dear Son, who came into the World to save Sinners.

O Lord pardon and forgive, I most earnestly beseech thee, all the Sins and Transgressions of my Life past, more particularly ———. Cleanse thou me, O my God, from all my secret and unknown Sins; and, O! be thou reconciled unto me, and receive me into thy Favour,
which

for the Sacrament.

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Wedn.
Morn.

which though I have hitherto so foolishly slighted, yet I now value and prefer above all the Pleasures of this World.

Give me, O Lord, I most heartily beseech thee, such an unfeigned Repentance of all my past Sins, such a Hatred and Abhorrence of my former evil Ways, that I may from this Moment take a final Leave of all my darling Lusts and sinful Pleasures. Give me that humble and contrite Spirit, whose Groans thou dost never refuse; that Faith which overcometh the World, and which will enable me to conquer my most inveterate Habits; and that Love, which will make me afraid to offend thee, and which will inspire me with Resolutions active and vigorous, honest and sincere; such as by the Assistance of thy Grace and Holy Spirit may carry me through all Difficulties, and be Proof against all the Temptations of the World, the Flesh, and the Devil. O

68 The Week's Preparation

O Lord, hear me, O Lord, help me, and have Mercy upon me: Grant me the Blessing of thy Spirit and of thy Grace, that I may go duly prepared to thy Holy Table. O Lord, pity and save my Soul for thy Truth and Mercies Sake in Jesus Christ. *Amen.* Blessed Lord, *Amen.*

Our Father which art in Heaven, &c.

[This Prayer may be properly used if Time will permit upon Sacrament Days.]

Wedn.
Even.



The Meditation, for *Wednesday* Evening,

On the Joys of Heaven, which we begin to taste in a worthy receiving of the Holy Sacrament.

I.



O O K, O my Soul, and behold that glorious State, prepared above, for the Spirits of the Perfect.

But how should we, poor Dust and

for the Sacrament.

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and Ashes, and laden too with the Burthen of our Sins: How should we hope to ascend those higher Regions; or claim a Portion in that holy Land? Fear not, my Soul, ask the bright Angels, what made them happy; and straight they'll answer with a sprightful Voice: "We readily obey'd our great Creator; and he fix'd us here to shine for ever". Ask the blest Saints, what brought them to Felicity; and immediately they'll tell you, in the same glad Tune: "We faithfully lov'd our dear Redeemer; and that Love has placed us here."

II.

Look up, O my Soul! and see the sacred Humanity of thy dear Redeemer: That blessed Jesus, that died for us upon the Cross; and now invites us to partake of his Holy Sacrament. See and rejoyce in those eternal Honours, which Heaven and Earth pay to their King.

III.

Weda.
Even.

The Week's Preparation

III.

What is a Name of Honour, or a momentary Pleasure, compared to the Bliss of an eternal Paradise? What is a Bag of Money, or a fair Estate, if counter-balanc'd with the Treasures of Heaven? How narrow there do our greatest Kingdoms seem! How small a Circle the whole Globe of the Earth! Cities, and Towns shew like little Mole-Hills, and the busy World, but as a Swarm of Ants, running up and down, and jostling one another; and all this Stir for a few Grains of Corn.

IV.

O Heaven! let me again lift up mine Eyes to thee; and take a fuller View of that glorious Prospect. There let me stand and fix my steady Sight, till I have look'd my self into this firm Opinion: That all the most prosperous Fortune we can here possess, is all an idle Dream to thy real Joys; an absolute Nothing to thy solid Felicity. [Here

for the Sacrament.

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Wedn.
Even.

[Here observe the Directions
on Page 10.



The Prayer for Wednesday Evening, to implore forgiveness of Sins.

O Most great, most mighty and most glorious Lord God! Look down from the Habitation of thy Holiness upon me thy unworthy Creature, who am come into thy Presence to adore thy incomprehensible Majesty, and to present before thee the Evening Sacrifice of my unfeigned Praises for thy many and undeserved Favours bestowed upon me. I acknowledge, thy eternal Honour, Glory, Praise and Adoration; for thou art the sovereign Lord of Heaven and Earth, by whom all Things were made, and by whose infinite Power and Goodness they are preserved and kept in Being. And,

Blessed be thy unspeakable Goodness, that has advanced me to such

Wedn.
Even.

W a Degree of being, that I am in
some measure capable to know thee,
to love thee, to serve thee, and o-
bey thee. And for ever blessed be
thy Name, O Lord, that I was
born of Christian Parents, and ear-
ly dedicated to thee by Baptism;
and that by thy Grace and Good-
ness I have been preserved to this
Moment, and have in any measure
escaped the Pollutions of this wick-
ed World.

Blessed be thou, O God, who by
thy Grace, and by the Voice of thy
Church, hath called me to Repen-
tance: discover to me, O thou Sear-
cher of Hearts, the Charge that is
against me, that I may know and
confess, and forsake the Sins I have
fallen into. Give me that true Re-
pentance to which thou hast promi-
sed Mercy and Pardon, that I may
amend what I have done amiss,
and that Iniquity may not be my
Ruin. And, O blessed Advocate,
who ever livest to make Intercession
for

for the Sacrament.

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for me, I put my Cause into thy Hands; let thy Blood and Merits plead for me, and by thy mighty Intercession procure for me the Pardon of my past Offences. That thou mayst say unto me, as thou didst unto the Penitent in the Gospel---*Thy Sins are forgiven*---so that I may go with a quiet Conscience to thy holy Table. *Amen.*



The Meditation, for *Thursday* Thurs. Morn. Morning,

Upon our Sanctification, whereby we are made worthy to come to the Holy Sacrament.

I.



CONSIDER, O my Soul, the Mercies of thy God; consider the Wonders he has wrought for the Children of Men. The eternal Father created

Thurs.
Morn.

ted us of nothing, and set us in the way to everlasting Happiness. The eternal Son came down from Heaven to seek us when we had lost our selves. The eternal Spirit sends his Grace to sanctify us, and gives us Strength to walk in that holy Way. Thus every Person of the sacred Trinity has freely contributed his peculiar Blessing; and all together, as one co-infinite Goodness, have graciously agreed to compleat our Felicity.

II.

Come then let us humbly implore the Divine Grace to make us worthy to adore our Sanctifier; who from the Father and the Son eternally proceeds, and with the Father and the Son must be equally worshipped and glorified. He infuses into Man the Breath of Life, and brings him forth in the second Birth; a Birth that makes Men Heirs of Heaven, and gives a Title to everlasting Happiness.

III.

for the Sacrament.

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Thurs.
Morn.

III.

Arise, therefore, O my Soul and interceed for Pity upon the unhappy State of fallen Mankind, which neither Nature, nor Law could bring to Perfection. If any riper Souls came forward to the Birth, there wanted Spirit to bring them forth; but send out thy Spirit, O Lord, and they shall be created; and from the Death of Sin, be raised to the Life of Holiness; send out thy Spirit, and renew the Face of the Earth, and our Weeds and Thorns shall be turned into a Paradise.

IV

Let us adore that blessed Spirit, who bestoweth his Favours as he pleaseth; and the more he hath given, still the more he giveth! O Holy Ghost sit and dispose me thy Servant first to entertain thee, then graciously vouchsafe to descend into my Heart: Fill me, and as thou fillest me, enlarge my Capacity; make me, the more I receive of thee,

E 2

still

Thurs.
Morn.

still grow in Desire of receiving more, till I shall ascend to those satisfying Joys above, where all my Faculties shall be stretch'd to the utmost, where they shall all be filled to the brim, and overflowed with a torrent of Pleasure for ever.

V.

But, O ungrateful Man! was it not enough to receive of our God all we have and are? Was it not enough that the Son of God should come down, and live to teach thee, and die to redeem thee? Was not all this enough to make thee love? And Love is all he aimed at, and Love was all that Man needed. I will confess to thee, O merciful Lord; I will confess to thee our miserable Condition. Such was, alas, the Corruption of human Nature, and so many and strong the Temptations round about us, that without this thy last miraculous Favour, of sending the Holy Ghost to guide and quicken us, we should have

have still remained in our old dull ^{Thurs.} Place; slow to understand, and ^{Morn.} slower to obey.

[Here observe the Directions on Page 10.]



*A Prayer for Thursday Morning,
of godly Sorrow, preparatory to
a worthy receiving of the Holy
Sacrament.*

ETernally blessed, and infinitely glorious Lord God and Saviour, who keepest Mercy for thousands, and forgivest the Iniquities of all truly penitent and returning Sinners; I present my self this Morning before Thee, acknowledging my manifold Sins, in Hopes of obtaining thy gracious Favour, and of becoming a Partaker of the most Holy Sacrament. But, O my God, I do not presume to come to that great Feast of thy Body and Blood, upon the least Opinion of my own Worthiness; for, when I reflect on my sinful Life, I am even afraid to

Thurs.
Morn.

come, lest I should eat and drink
my own Damnation.

But when I consider thy infinite Mercies unto Mankind, and thy own Words calling all Men without Exception, and knowing that thy crucified Body is not only Food to nourish, but Physick to cure, I beg Leave, that am but Dust and Ashes, to come to thy holy Table, and with my weak Faith to feed upon some Crumbs of the Bread of Life.

I confess, O Lord, I have no Wedding-Garments on me, but I come to seek them at thy Cross, from thy bitter Sorrows, to derive into my Soul a godly Sorrow, working Repentance to Salvation. From thy broken Body, a broken Heart from thy warm Blood flowing from thy wounded Side, Zeal and Fervency, that I may admire, love, and serve thee, my God, as I ought to do.

O good God, to whom every
Thing

Thing is possible, sanctify my corrupt Nature, and let thy gracious Aids supply all my Defects, and so help my Infirmities, that I may live in thy Love and Fear, die in thy Favour, and be prepared for receiving the great Myſtery next *Sunday*, and for the great Account I am one Day to give, and be received with thy faithful Servants to the Joy of thy Kingdom. *Amen.*



The Meditation, for *Thurs-* Thurs
Even.
day Evening,

On the most Holy Sacrament.

I.



WILL now ascend with the Blessed Jesus up to *Jerusalem* to eat the Paschal Lamb with his Disciples, which they made ready in a large upper Room, ready furnished and prepared: I will entreat him to

E 4

purge

Thurs: purge my Soul, and to enable me
Even. also to prepare a large upper Room,
wherein to entertain him, elevated
from this dirty World, above the
poor and empty Satisfaction of it.

II.

O blessed Jesus! adorn me with
Faith, fill me with Love, illumina-
te me with Knowledge, cleanse
me by Repentance in thy Blood,
that I may receive thee in the Sa-
crament, the Lamb slain from the
beginning of the World, to the
Joy of my Soul, to the Establishment
of it in all Good, and for a
Protection against all Evil.

III.

Let us admire, O my Soul, the
Constancy and Obedience of the
blessed Jesus, who with great *De-
sire did desire to eat this Passover*:
tho' he knew that after this Feast
his Passion was then nigh at Hand,
would nevertheless go up to *Jeru-
salem* to the same, as a good Son
to his Father's House, as a Priest

to

for the Sacrament.

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to the Sanctuary, and as a Sacrifice
to the Altar. **IV.**

Thurs
Even

Let us endeavour to practice according to his Pattern, who after Supper was ended, did shew a Miracle of Humility, washing the Feet of his Disciples with his own sacred Hands, to give us the most perfect Example of Humility, and to extinguish our Pride: For,

V.

By this Means I shall partake of his Graces, and be filled with his abundant Love: I shall be washed from Error and idle Imaginations, my Hands from all impure Actions, my Heart from all vain Affections, my Senses from all sinful Delights and Desires, thou my Soul in true Repentance, and both my Body and Soul shall be cleansed in his Blood, that I may partake of all those glorious Fruits which Christ hath given me in this Food of Life.

VI.

O blessed Jesus, what Madness
E 5 then

The Week's Preparation

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Even.

then is it to set my Affections upon
 the perishable Things of this World,
 who may attain the Joys even of
 eternal Life by knowing thee! the
 Hour is come, O Jesus, wean me
 from the World, and secure me
 wholly unto thee, and give me this
 Life eternal to know and glorify
 thee. Let me know I came out
 from thee, and must return unto
 thee, that I may walk always be-
 fore thee, and be always mindful
 of thy Presence with me. Let it
 be my Meat and Drink to do thy
 holy Will, and my only Joy to
 glorify thy Name.

[Here observe the Directions on
 Page 10.]



A Prayer, on Thursday Evening,
 to implore God's Mercy and As-
 sistance, towards a worthy receiv-
 ing the most Holy Sacrament.

GRant Almighty and most mer-
 ciful Lord God, that I may
 never

for the Sacrament.

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Thurs.
Even.

never draw down thy Judgments upon my self, either by turning my Back upon this Ordinance, or by going to it without Thought, and unworthily. May thy Mercy pardon what is past, and give me Grace for the Time to come, to consecrate my Life to Thee, and to embrace every Occasion of remembering my Redeemer's Love, and thereby securing thy Favour, and my own Salvation; and if it be thy Will, grant that I may always find such Comfort and Benefit in this Ordinance, as may encourage me to observe it with Joy unto my Life's End.

Blessed be thy Name, O Lord, for the Opportunity thou hast this Day vouchsafed me of humbling my self before thee. Pardon, I most humbly beseech thee, all my Failings and Defects at this Time, the Wandrings of my Prayers, the Coldness of my Affections, and the Disproportion of my Repentance to the
Hei-

Heinousness of those Sins which I have committed. O let thy Mercy and Goodness supply what is wanting in me, and be thou graciously pleased to pity my Weaknesses, and forgive my Infirmities, through the Merits, and for the Sake of thy beloved Son, and my blessed Saviour Jesus Christ the Righteous; to whom with Thee, and the Holy Ghost, be all Honour and Glory ascribed, now and for evermore. *Amen.*



Friday
Morn.



The Meditation, for *Friday*
Morning,

*On the Passion of our Blessed Saviour,
commemorated in the most Holy
Sacrament of the Lord's Supper.*

I.



PROPOSE now unto thee,
O my Soul, that thou
mayest give me Comfort
by a devout Meditation
on the Sufferings of thy wounded

Jesus,

Jesus, which were the Wonder and Astonishment of Heaven and Earth!

And there learn of thy Saviour to be meek and lowly in Heart; the great Lord of the World condescended with the profoundest Humility and Silence to undergo the Punishment of Slaves!

II.

Behold with what Patience this innocent Lamb yields to have his Body plowed and furrowed by merciless Infidels! Behold him naked, helpless and unpitied, whilst the furious Executioners tear his Skin and tender Flesh with forked Scourges, to satisfy the Cruelty of a barbarous Multitude!

III.

Behold those powerful Hands which so lately had cured the *Blind* and *Deaf*, cleansed the *Lepers*, and loos'd them that were bound by *Satan*, extended in Misery! Behold those adorable Feet pierced with Nails

Friday
Morn.

Nails, which had gone about doing
continual Good!

IV.

Behold that sacred Body hanging upon the Cross, naked and exposed to all manner of Shame and Torment, in which all the Treasures of Wisdom and Power were hid! Behold that Face more beautiful than the Sons of Men, which comforted the Afflicted, and the Light of whose Countenance the Fathers and Prophets had so much desired, changed into the Paleness and Horror of Death.

V.

Oh! I will open the flood Gates of mine Eyes, I will water my Couch with Tears, I will bring my Body into Subjection, and rend my Heart, lest I by my evil Deeds approve, and become Partaker of their Sins, the insatiable Malice of the chief Priests and Elders, who persuaded the Multitude to cry out at once, *Away with this Man, and release*

release unto us Barabbas; what Friday
Morn.
 was this but to say, destroy the innocent, and give unto us a Traitor and a Thief? Away with the Prince of Peace and universal Charity, and leave unto us the Author of Sedition? Put him to Death who has raised up the Dead before us, and give unto us a known Murtherer.

VI.

But what hast thou done, O thou Lamb of God? and how hast thou deserved, thou Saviour of the World, to be thus exposed, vilified, and tormented? What is thy Crime, and the Cause of thy Grief? what is it that has laid thee on the Altar of the Cross, naked, bleeding, tortured, and dying? The Lord has laid on thee the Iniquities of us all: Thou art wounded for our Transgressions: Thou art bruised for our Sins: The Chastisement of our Peace is upon thee; and by thy Stripes we are healed.

VII.

Friday
Morn.

VII.

Sing then, all you dear-bought Nations of the Earth, sing Hymns of Glory to the holy *Jesus*; sing every one who pretends to Felicity, sing Praises to the God of our Salvation; to him, who for us endured so much Scorn, and patiently received so many Injuries; to him, who for us sweat Drops of Blood, and drank of the Dregs of his Father's Wrath; to the eternal Lord of Heaven and Earth, who for us was slain by the Hands of the Wicked, who for us was led away as a Sheep to the Slaughter, and meek as a Lamb, opened not his Mouth.

[*Here observe the Directions on Page 10.*]



A Prayer for Friday Morning, acknowledging our own Frailty and imploring God's Grace in a worthy receiving the Holy Sacrament.

O Most Great and Glorious Lord God, Just and Terrible in thy Judgments

Judgments to all obstinate and rebellious Sinners, but of infinite Mercy to such as truly repent, and turn unto thee; look down, I beseech thee, with the Eyes of Mercy, upon me, who now present my self before thee, acknowledging that I am not worthy to lift up mine Eyes to the Throne of thy glorious Majesty. O Lord, my Sins are so many and so great, that it is owing to thy infinite Goodness and Mercy, that I have now an Opportunity of humbling my self before thee, and begging Mercy for my Soul, which, I confess, has greatly sinned against thee.

For, I have too great a Desire after the Things of this World; too great a Fondness for the Profits and Pleasures of it: And though I am fully persuaded, that it is my Happiness and Privilege, as well as my Duty, to love and serve thee, yet I am very apt to forget thee, and to grow careless and remiss in that
great

Friday
Morn.

W great and important Work, which thou hast given me to do. My Devotion to thee is many times Cold and Languid; my Prayers are full of Wandrings, Deadness and Distractions, and the very best of my religious Duties are accompanied with so many Failings and Imperfections, that I have great Cause to humble my self before thee.

O Lord, I have no Hope but in thy Mercy, and the infinite Merits of my dear Redeemer: and if thou rejectest me, I am lost and undone for ever. Therefore remember that I am but Dust, and turn not thy Face from me, nor cast thy Servant away in Displeasure; let the Intercessions of thy beloved Son prevail in my Behalf, and for the sake of his meritorious Death and Passion, for all that he has done, and all that he has suffered for me, have Mercy upon me.

O Lord, pardon and forgive, I most earnestly and unfeignedly beseech

for the Sacrament.

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Friday
Morn.

seech thee, all the Sins and Follies of my Life past, which are more than I can number, and greater than I am able to bear; and more especially, O my God, lay not to my Charge [*Here may be named Particulars.*] O cleanse me from all my secret and unknown Transgressions, and vouchsafe, O Merciful Father, to be reconciled unto me, who am sorry for my Sins, and grieved that I have offended thee, my most gracious Lord and Master, to whom I owe all the Returns of Love and Duty, that can possibly be paid by a Creature to his Creator.

O Lord! Open thou mine Eyes, that I may see the Vileness and Deformity, as well as Danger of Sin; that I may fly from all Appearance of Evil, and with an unwearied Diligence follow after, and pursue the Things that make for my everlasting Peace. Grant, that for the Time to come (*especially the Remainder*
of

Friday
Morn.

of this Week) I may live only unto thee, in an awful Fear of thy great Name, and a constant Regard to thy blessed Will, keeping always a Conscience void of Offence, both towards thee, and towards all Men; that when thou shalt think fit to take me out of this State of Trial and Temptation here, I may be received into that blessed Kingdom, where all Tears shall be wiped from mine Eyes, and Sin and Death shall be no more. Grant this, O merciful Father, through the Merits, and for the Sake of thy Son, and my blessed Saviour Jesus Christ. *Amen.*



The



The Meditation, for *Friday* Friday
Even.
Evening,

*Upon the Sufferings of Jesus Christ,
commemorated in the Sacrament
of the Lord's Supper.*

I.



COME, O my Soul, and
compare thy Love for
Jesus with that he has
shewn for thee, and all
Mankind. O! Confess thy Remis-
ness and thy Sin. Say, O blessed *Je-
su*! I adore thy *Love*, and acknow-
ledge my Transgression: For *Love*
brought thee down from Heaven to
us; but how few of us doth it car-
ry up thither unto thee? *Love*
made thee die the most shameful
Death; but it doth not make us
live the most glorious Life. *Love*
made thee endure the forest Pains;
but alas, it doth not make Man-
kind take the Pleasure of following
thy

Friday
Even.

thy Steps to the greatest Happiness.

Love made thee think perpetually on such poor Wretches as we are; but we seldom think upon thee?

Love persuaded thee to come to us when there was nothing to call thee, but only our great Miseries; but it doth not bring us all to thee, when we are moved by the Merits and precious Promises of so great a Love.

II.

Let not thy Devotion rest in bare Acknowledgments, do not only praise his Goodness but dread his Majesty, and let us shew our Love by our Deeds; to him let us reverently go, and offer our devout Hearts at his Feet: let us remember every Passage of his Love with unfeigned Thanks. For, the Lord is sold that the Slave may be free: The Innocent is condemned, that the Guilty may be saved; the Physician is sick, that the Patient may be cured; and God himself dies, that Man may live.

III.

III.

Tell me my Soul, when first thou
hast well considered and look'd a-
bout among all we know; tell me
who ever wished us so much Good?
Who ever loved us with so much
Tenderness? Our nearest Friends
what have they done for us, or e-
ven our Parents, in comparison of
his Charity? No less than the Son
of God came down to redeem us;
no less than his own dear Life was
the Price he paid for us: What can
the Favour of the whole World pro-
mise us, compared to this miraculous
Bounty? No less than the Joys of
Angels are become our Hope, no
less than the Kingdom of Heaven is
made our Inheritance.

IV.

This is the Compassion of my
God! Thus far his Charity pre-
vail'd; who thought it was not e-
nough to become Man for us, but
exposed himself to all our Miseries?
Was it not enough O Jesu! to La-
bour

Friday
Even.

W^m hour all thy Life, but thou must suffer for us even the Pains of Death?

No, gracious Lord, thy Mercy still observed some Wants in our Nature as yet unsupplied: thou sawest our too much Fondness of Life needed thy parting with it, to reconcile us to Death; thou sawest our Fear of Sufferings could no way be abated, but by freely undergoing them in thine own Person: Thou sawest our Souls so deeply stained with Guilt, that without shedding thy Blood we could have no Remission.

V.

Can we thus remember the Labours of our Redeemer for us, and not be convinced of our Duty to him? Can my cold Heart recount his Sufferings, and not be enflamed with the Love that suffered? Can I believe my Salvation cost him so dear, and live as if to be saved were not worth my Pains? Ungrateful Man, how doth he slight the Goodness of our God! How carelessly comply

with his gracious Designs! For all his Gifts he requires no other Return, than that we Hope still more, and Desire still greater Blessings, and Improve them to all our own Happiness: For all his Favours he seeks no other Praise, than our following his Steps till we arrive at his Glory.

VI.

O my adored Redeemer, behold to thee I bow, and humbly kiss the Dust in honour of thy Death: Behold thus low I bow to implore thy Blessing, and the Assistance of thy special Grace, that I may wean my Affections from all vain Desires, and clear my Thoughts from all impertinent Fancies: That my Life may be entirely dedicated to thee, and all the Faculties of my Soul to thy holy Service; that my Mind may continually study thy Knowledge, and my Will grow every Day stronger in thy Love, and my Memory faithfully lay up thy Mercies, and both Tongue and Heart be continu-

F

ally

Friday
Even.

Friday
Even.

ally disposed and often employed to praise thee; to praise thy incomparable Love, which has done and suffered so much for lost Mankind.

[Here observe the Directions on Page 10.]



A Prayer, on Friday Evening, for Faith and Repentance, a due Preparation to the Holy Sacrament.

O Gracious God, and most kind and merciful Father, who of thy tender Love to Mankind, didst give thine only Son *Jesus Christ* to suffer Death upon the Cross for our Redemption, who made there by his one Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World; grant that the Effects of this Redemption may be as universal as the Design of it, that it may be to the Salvation of all; O let no Person by Impenitence and wilful Sin forfeit

his

for the Sacrament.

99

Friday
Even.

his Part in it, but by the Power of thy Grace bring all, even the most obstinate Sinners to Repentance.

More especially, I beseech thee, to give me, thy sinful Creature, a right Understanding of the urgent Need I have of a Saviour, and of all those Things which thy Son hath done and suffered, and is still doing at thy right Hand, in order to the cleansing of my guilty and polluted Nature, and to the restoring me to thy Grace and Favour: And let not all this be in vain and useless to me, lest I become eternally Miserable, and lost to all Hopes and Possibilities of Comfort; give me Grace to accept of, and embrace the Tenders of thy Love, and to comply with those gracious Terms of Salvation, which thy Son hath procured for, and proposed to me in the Gospel.

I acknowledge, O Lord, that I have too much neglected this great Salvation, but thou with infinite Patience dost still wait to see if I will

F 2

accept

Friday
Even.

W accept of Mercy: O that thy Forbearance and long Suffering may soften my Heart, and melt me into Shame and Tears of penitential Sorrow, for having so long abused the tender Mercy of so good a God. I desire now to resign and give up myself to the Conduct of thy holy Spirit. *Lead me in thy Truth, and teach me, for thou art the God of my Salvation.* Let thy Word be my Rule, thy Grace my Guide and Assistance, thy Goodness my Pattern and Example, thy Promises my Encouragement, and thy Joys my everlasting Recompence and Reward, thro' the Merits and Intercession of thy blessed Son, my Saviour and Redeemer. *Amen.*



The



The Meditation, for *Saturday* Satur.
Morn.
Morning,

*On the Excellency of the Holy Sa-
crament.*

I.

OME unto me all ye that
are weary and heavy la-
den, says the blessed Je-
sus, and I will give you
rest: Take my Yoke upon you, and
learn of me; for I am meek and
lowly in Heart, and ye shall find
rest unto your Souls: for my Yoke
is easy, and my Burthen is light.

II.

Does my Saviour invite me, and
shall I go? Shall a Sinner dare to sit
down at his Table? Does he invite,
and shall I not go? Shall a Wretch
presume to refuse his Call? Rise

F 3

then,

102 The Week's Preparation

Satur.
Morn.

then, my Soul, and take thy swift-
est Wings, and fly to the Presence
of this great Mystery. A Feast of
Holy Bread and Holy Wine, in
Representation of thy most sacred
Body broken, and Blood shed for us,
where thou, dearest Jesu, dost freely
give thy self to the meanest Guest;
a Feast of Peace and Love, and in-
comparable Sweetness, to which
thine own blest Mouth thus kindly
calls us.

III.

Come to me, ye that labour for
Holiness, and are oppress'd under
the Weight of your Sins: ye that
hunger after Heaven, and thirst to
drink of the Fountain of Bliss,
come to me, and I will refresh you
with the Wine of Gladness and the
Bread of Life.

IV.

But stay, am I dress'd like a Friend
of the Bridegroom, that I may safely
come to this Marriage Supper?
Have

Have I consider'd how chaste these Eyes should be, which go to behold the God of Purity? Have I consider'd how clean that Mouth should be, which presumes to eat the Bread of Heaven? But most of all, have I considered how all-celestial that Soul should be, which aspires to an Union with the Body of Christ?

V.

Look, my Heart, look well into thy self, and *strictly* search every Corner of thy Breast: Alas, how poor, and dull, and empty are we; how infinitely unworthy of so divine a Sacrament! yet are we called by him that can command, by him that sees and pities our Miseries; he bids us come, he surely will receive us, and with his bounteous Fulness supply our Defects.

VI.

Go then, my Soul, to that sacred Table, and take thy Part of that delicious Banquet; go all in-

Satur.
Morn.

flamed with Love, and Joy, and Hope, and quench thy holy Thirst with that Spring of Life. When thou hast tasted his everlasting Sweetness, and feelest his heavenly Streams flow gently on thee, open thy happy Breast, and suck those Waters in, and let them freely run over all thy pores.

VII.

Let them sink deep to the Root of thy Heart, and turn thy barren Soil into a fruitful Land, fruitful in holy Thoughts and pious Words, fruitful in good, and just, and charitable Deeds, fruitful to thy self in thine own Improvement, fruitful to others in thy good Examples. Praise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy Life from Destruction, and feedeth thee with the Bread of Heaven, which is administered to the worthy *Receiver* in the Holy Sacrament.

[*Here observe the Directions on Page 10.* A

for the Sacrament. 109

Sabb.
Morn.
w

*A Prayer, on Saturday Morning,
for Pardon, and Grace to resist
Temptations, that our receiving
of the Holy Sacrament may be
found worthy in the Sight of God.*

O Almighty God, who art of
purer Eyes than to behold
Evil, who canst not look upon Ini-
quity, neither shall any Evil dwell
with thee. How shall I a guilty
polluted Creature dare to approach
thy Presence ! I blush, O Lord, to
lift up mine Eyes towards Heaven;
to me belongs nothing but Shame
and Confusion of Face, in which I
ought to lie down before thee, if I
reflected only upon the Baseness of
my Descent, being the Offspring of
disloyal Parents, who were Rebels,
Traitors against thy divine Ma-
jesty; with what Dejection of Spi-
rit then ought I to think of, and
mention all those Offences whereby

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Morn.

I have justified that first Rebellion,
and still taken part with the Devil
and his Angels, against thee and
the Motions of thy holy Spirit in
my Heart.

Wretched Man that I am, who
shall deliver me from this Bond of
Death, from this Bondage of Cor-
ruption? Thy Grace, I know, O
Lord, is sufficient for me, and thy
Son mighty to save; his Office is to
save his People from their Sins; for
this End he gave himself for us,
that he might redeem us from all
Iniquity, and purify unto himself
a peculiar People, zealous of good
Works. O let the Blood of Christ,
who through the eternal Spirit of-
fered himself without Spot to God,
purge my Conscience from dead
Works to serve the living God.
Assist me by thy Grace, that I may
not only abominate all filthy Vices,
but also hate the Garments infec-
ted with Sin, and abstain from all
Appearance of Evil. And do thou,

O

O God of Peace, sanctify me wholly, that my whole Spirit, Soul and Body, may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.



The Meditation, for *Saturday* Satur.
Even.
Evening,

*On my own Unworthiness to come to
the holy Sacrament.*

I.



My Soul, thou perceivest that my Transgressions are innumerable, and the Weight of them is intolerable. That my Imperfections are shameful, my Nature corrupted, cross, and perverse, and almost every Temptation draws me from my God. That my Sins both of Omission and of Commission cry aloud against me, and are a burden too heavy for me

to

108 The Week's Preparation

Satur.
Even.

to bear. What therefore can I do,
what can I say unto thee; let us
flee unto the Preserver of Men,
and confess that I am so vile, that I
cannot express it; so loathsome and
detestable, that I even abhor my
self for mine Iniquities.

II.

O my Soul make no long tarry-
ing, for we can't expect that his pu-
rer Eyes should condescend to look
upon me, or that he should extend
his Favour to so polluted a Wretch
as I find my self to be. And should
he leave me to my self, I were ut-
terly undone, beyond all Hope, or
so much as Possibility of Recovery.
But,

III.

Blessed, for ever blessed, be thy
Name, O God! who hast opened a
Fountain for Sin, and for Unclean-
ness, and hast encouraged the very
worst of Men to hope for Mercy up-
on their sincere Conversion and A-
mendment; hast sent thy dearly
beloved

beloved Son to take upon him our ^{Satan.} Nature, and to call not the Right- ^{Even.} teous, but Sinners to Repentance, and hast bid all those come unto thee, that are weary and heavy laden. In a Sense therefore of my own Unworthiness and Guilt, I come trembling unto thee. For, I loath, I detest, I abominate my Sins, and my self, because of them.

IV.

Wherefore, most merciful Lord, despise me not, but behold my Mi-
 sery, as the greater Occasion of thy
 Mercy. And let thy pardoning so
 great, so vile, so wretched a Sin-
 ner, shew the Greatness of thy Cle-
 mency and Compassion. Thou a-
 lone art the healer of our Wounds,
 the lifter up of our Heads, and I
 cannot distrust thee since thy Good-
 ness is infinite. Though my Sins
 are great, thy Mercies are greater;
 therefore cover with them all my
 Guilt I humbly beseech thee.

V.

110 The Week's Preparation

Satur.
Even.

V.

W I am not worthy to look up to Heaven; but do thou look down from thence, and lift a miserable Sinner from the Dunghill, and out of all the Mire of my sinful Pollutions. Thus I cast all my Care on thee, who didst ordain that *Christ* should die for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again: And, therefore my strong Hope is in thee; if I had not that Confidence that *Jesus* would heal all my Diseases, I must despair under their Number and Weight. Thus, I dare accept of the Invitation of my Saviour to eat and drink at his Table, Oh! thou God of all Mercy and Truth, Receive me graciously through the Mediation of my Blessed Saviour, and let not mine Iniquities work everlasting Ruin.

[Here observe the Directions on Page 10.

A

for the Sacrament.

III

Satur.
Even.

*A Prayer, on Saturday Evening,
for a worthy receiving of the Ho-
ly Sacrament.*

O Crucified *Jesu*! Who at thy last Supper didst ordain the holy Eucharist, the Sacrament and Bond of *Christian* Love, for the continual Remembrance of the Sacrifice of thy Death; and has commanded us to do this in Remembrance of thee. Let that propitiatory Sacrifice of thy Death, which thou didst offer up on the Cross for the Sins of the whole World, and particularly for my Sins, be ever fresh in my Remembrance.

O blessed Saviour, let that mighty Salvation thy Love hath wrought for us, never slip out of my Mind, but especially let my Remembrance of thee in the holy Sacrament be always most lively and affecting. So that if I love thee truly, I shall be sure to frequent thy Altar, that I
may

112 The Week's Preparation

Satur.
Even.

may often remember all the wonderful Loves of my crucified Redeemer. Yet for as much as I know, O my God, that a bare Remembrance of thee is not enough; fix in me such a Remembrance of thee, as is suitable to the infinite Love I am to remember; work in me all those holy and heavenly Affections, which become the Remembrance of a crucified Saviour; and do thou so dispose my Heart to be thy Guest at thy holy Table, that I may feel all the sweet Influences of Love crucified, the strengthening and refreshing my Soul by thy Body and Blood, as my Body is by the Bread and Wine.

O merciful *Jesu*, let that immortal Food which in the holy Eucharist thou vouchsafest me, instill into my weak and languishing Soul new Supplies of Grace, new Life, new Love, new Vigour and new Resolution, that I may never more faint or droop, or tire in my Duty. *Amen*, Lord *Jesus*, *Amen*.

The



The Meditation, for *Sunday* Sund.
Morn.
Morning,

*On the Love of God to Mankind,
particularly manifested in this
Sacrament.*

I.

 E HOLD, Lord, thus encouraged, thus invited, I come; but I do not presume to do so, *trusting in my own Righteousness, but in thy manifold and great Mercies.* I feel, alas! my Weaknesses and Wants; and betake my self to Thee for Relief; sick and diseased, I fly to the Physician of Souls; hungry and thirsty, to this Fountain of Living Water, and Bread of Life; poor and needy, to the Bountiful King of Heaven; a Servant to his kind Master; a Creature to his compassionate

114 The Wretch's Preparation

Sund.
Morn.

passionate Creator, who hateth nothing that he hath made; and a forlorn disconsolate Wretch to Thee, the Holy, the Eternal, the Only Comforter. But,

II.

Whence is this to Me that my God should vouchsafe to come unto me? Or, who am I, that thou should'st communicate to me thy own self? How shall a wicked Sinner dare to appear before thee? Or how can'st Thou, who art of purer Eyes than to behold Iniquity, endure to make such condescending Approaches to a Soul polluted with Sin and with Uncleanness? Thou see'st my very inward Parts, and knowest I have nothing in me that is good, nothing to invite such Mercy, nothing fit for the Reception of so pure, so glorious a Majesty.

III.

I will therefore most humbly confess my own Vileness, and thy unspeakable Goodness; I will most thankfully

for the Sacrament.

115

Sund.
Morn.

thankfully praise, and admire, and adore thy marvellous Love, and exceeding abundant Grace. For this is purely thine own Act. Nothing on my part could deserve, nothing could move thee to it. The more unworthy I am, the more conspicuous is thy Goodness, the more amazing thy Mercy and Condescension.

IV.

Since therefore thou art pleased to stoop so low, be it unto me according to thy Word. Since thou hast thought fit to command my Approach, I will most gladly testify my ready Obedience; and only beg, that my own Sinfulness may not render me odious in thy Sight, nor frustrate these inestimable Mercies to me.

I will supply my Want of Ability by the Earnestness of my Zeal; and most humbly beseech thee, to accept those hearty Desires of the inestimable Benefit, by which my Soul and all its Faculties thirst and pant

116 The Week's Preparation

Sund.
Morn.

pant most impatiently after Thee and thy Righteousness. I will turn mine Eyes inward, and entertain my self with the profitable Prospect of my own Unworthiness; Laying my Soul low before thee, and from the Sense of my Sin I will flee to thy Mercy, that I may be made whole by the Body and Blood of my Redeemer.

V.

How Wise, how Saving, was thy Design in the first Institution of this Holy Supper? How rich, how delightful a Banquet hast thou prepared for thy Guests, by ordering thy own Body and Blood for the mystical Entertainment of the Faithful? How astonishing are the Operations of thy Grace and Power! How incomprehensible the Methods of fulfilling the most true Promise! Thou spakest the Word in the Beginning, and all things were created; and by the same Almighty Word, thou commandest Bread and Wine,
and

and they nourish Souls to Life
Eternal.

Sund.
Morn.



VI.

And Thou, my Soul, rejoice and be exceeding glad for so noble a Favour, so heavenly a Refreshment, so rich a Consolation, to support and sweeten thy Passage, through this Vale of Tears and Misery. For, every time thou attendest these holy Mysteries, thou *dost spiritually eat the Flesh of Christ, and drink his Blood*; thou dost act as it were over again the Work of thy Redemption, and with great Effect partake of thy Saviour's Merit and Sufferings. For, his Love continues always the same, and the Excellence and Worth of his Propitiation is an inexhaustible Spring of Mercy. Come therefore hither with new exalted Zeal, enlarge thy Heart and its Desires, and doubt not, but thou shalt, at every Approach, return with fresh and plentiful Accessions of Grace.

Let

The Week's Preparation
VII.

Let not the Frequency abate thy Devotion ; for, this Favour should always seem great, this Feast always honourable, and the Delights of it always new. And, by the Force of Pious Meditation, the Mystery will affect thy wondring Mind at every Repetition, as if the Son of God were just that Moment born from the Womb of his Mother ; as if thy suffering Redeemer were in that Instant labouring under all his Agonies ; and thine own Eyes beheld him hanging, and bleeding, and dying, on the Cross.

[Here observe the Directions as on Page 10.]



*A Prayer, on Sunday Morning, for
a worthy Communion.*

O Almighty God, and merciful Father, who hast given thy only Son Jesus Christ to die for us, who did institute a Holy Feast in
Comme-

Commemoration of that his most
precious Death, thereby to preserve
in our Minds a constant Remem-
brance of his great Love, in laying
down his Life for our Sakes; I thy
unworthy Servant, who am now
invited to thy Holy Table, do
humbly adore thy Divine Majesty,
acknowledging that I am not wor-
thy of my daily Bread, much less
of that which came down from Hea-
ven, and which thou hast given to
be the Food and Nourishment of
our Souls.

I confess, O Lord, my Sins may
justly cause me to tremble, when I
appear before thee; but, O most
merciful Father, encouraged by thy
wonderful Goodness, in giving thy
Son to die for all penitent and re-
turning Sinners, I present my self
before thee at this Time; beseech-
ing thee, in great Humility, to ad-
mit me to thy holy Table, that I
may taste and see how gracious thou
art, and how wonderful in thy Do-
ings towards the Sons of Men. O

Sund.
Morn.

Sund.
Morn.

~ O make my Longings and Desires after this Divine Food, some Way answerable to my great Need of it; that my Soul being sensible of all its Wants, it may no longer seek for Relief from the unsatisfying Objects of this World; but coming to thy Holy Table with a true spiritual Hunger and Thirst, may there find a full Supply of all those Graces and Blessings that it stands in so much Need of.

And to this End, O Lord, fit and prepare my Heart to partake of so great a Mercy, by giving me a just Abhorrence of my own Unworthiness, and an unfeigned Repentance of all my Sins. Root out of my Heart all sinful and corrupt Affections, all Prejudice, Hatred, and Ill-will; and plant all those devout and pious, charitable and humble Dispositions, that become the Worshipers of the Holy Jesus; that when I presume to appear before thee, I may bring with me a
Heart,

Heart raised above the Corruptions ^{Sund. Morn.} that are in the World, and full of the strongest Desires and Resolutions of loving and serving thee.

Deliver me, O my God, from all Coldness and Formality, when I attend upon thee in holy and religious Duties; and grant that by going to this Holy Feast, I may have my Pardon sealed, my Weaknesses repaired, all my evil Inclinations subdued, my Faith strengthened, my Hopes enlarged, my Charity increased, and my Soul so entirely and inseparably united unto thee, that nothing may be ever able to dissolve the Union; but that being begun here in Grace, it may hereafter be consummated in Glory, through the Merits of Him that died for me, even the Son of thy eternal Love, Jesus Christ the Righteous; to whom with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all Honour, Glory, Power, Thanksgiving, and
G Praise,

Sund.
Morni.
Wen

Praise, both now and for evermore.
Amen.

This Prayer may be added to our other Devotions the Morning we receive, and may be frequently used in the Week preceeding the Sacrament.



Ejaculations when first come into Church.

HOW amiable are thy Tabernacles, O Lord of Hosts.

Blessed are they that dwell in thy House, they will be always praising thee.

My Soul longeth, yea even fainteth for the Courts of the Lord: My Heart and my Flesh cry out for the living God.

For a Day in thy Courts, is better than a thousand, I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.

*A Prayer to be said before or after
the Prayers of the Church, as
Time shall admit.*

Sund.
Morn.

IT is but too apparent, blessed Lord, how apt we are to forget thy dear Love to us, and thy bitter sufferings for us; our continual Transgressions publish it, and our present Stupidity and Indevotion do plainly declare it. Praised therefore be thy goodness for the lively Emblems thou hast given us of thy most meritorious Cross and Passion.

O that the Characters of thy love may be so deeply imprinted upon my Heart, that no Time nor Temptation may wear them out. May I now most affectionately call to Mind the Humility of thine Incarnation, the Merits of thy Death, the Power of thy Resurrection, and the Glories of thine Ascension.

O how much do we owe thee, most blessed Redeemer! How great is the Price which thou hast paid

Sund.
Morn.
W

for the Ransom of us miserable Sinners: What shall I render unto thee for the incomprehensible Benefits thou hast bestowed upon me? Alas, I have no return to make but a poor worthless Heart; and this is yet a further Instance of thy goodness, that thou expectest no other Testimony of Gratitude, but my self and my sincere Affections, in serving thee the only true God, thro' Jesus Christ our Lord. *Amen.*



A Prayer to be used as soon as Sermon is ended.

O Eternal and Almighty God, by whose Bounty and Goodness, I have now an Opportunity offered me of approaching thy Table, and of pleading before thee the prevailing Merits of the Death and Passion of thy Son Jesus Christ; I am sensible, O Lord, of my great Unworthiness; but the positive

Com-

for the Sacrament.

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Command of my blessed Saviour, Sund. Morn.
when he was about to lay down his 
Life for my Sake, has made it absolutely necessary; and the many spiritual Wants I labour under, oblige me to apply to this sovereign Remedy, for the Repair of those Breaches my sinful Follies have made in my Soul.

Therefore, assist me, O Lord, with thy Holy Spirit, in the great Duty and Service I am about to perform; grant that nothing, during all the Time of this holy Action, may make me unmindful of that Reverence and Respect, which I owe unto thy Divine Majesty; or of that Attention, which becomes the Celebration of these holy Mysteries. Fill my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my disorderly Affections, and stir up my faint and cold Desires, that I may feel the Power, and taste the Sweetness of this Divine Banquet.

G 3

O

Sund.
Morn.
Even.

O Lord, grant that I may have such a Sense of my Saviour's Sufferings, as may fill my Soul with Love and Gratitude towards him for those inestimable Benefits he has purchased for me ; that I may have such a Sight of my Sins, which occasioned all his Sorrows, as heartily to bewail and detest them ; such a Faith in that full perfect Oblation and Satisfaction made upon the Cross for the Sins of the World, that I may so importunately plead the Merit of it in this Commemoration of that Sacrifice, as to render thee gracious and propitious to me a miserable Sinner ; such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance ; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant all the remaining Days of my Life ; thro' the Merits
and

and Mediation of thy Son Jesus
Christ our Lord and Saviour. *Amen.*

Sund.
Morn.
W



A Prayer at offering our Alms.

THY Bounty, O Lord, is the
Fountain of all I possess; for
it is from thee I have received all
my wordly Goods, and to thy holy
Name be the Glory. Accept of this
Free-Will-Offering of my Hands,
as an Acknowledgement of thy
Right to all I enjoy, and as a Tes-
timony of that Love and Charity
to my necessitous Brethren, which
thou requirest, and art pleased to
take as done to thy self.

Therefore, I will dedicate a Part
of those good Things thou hast be-
stowed upon me, to relieve the
Poor; because thou hast made it an
Evidence of my Love to thee: And
grant that all my Alms-Deeds may
be performed with such Purity of
Intention, and in such a Proportion
to what thou hast given me, that
G 4. they

Sund.
Morn.

they may be acceptable in thy Sight,
through the Merits of Jesus Christ,
my Lord and Saviour. *Amen.*

DIRECTIONS.

Here the Priest beginning the Prayer for the Church Militant, thou must join with him in the same for the whole Race of Mankind; and then hearken to those good and profitable Instructions, he shall read to thee out of the Exhortations appointed in the Communion Service; repeat with him the Confession of Sins; receive the Absolution with a firm Resolution to lead a new Life: and while the Priest consecrates the Elements raise up thy Soul to see with the Eye of Faith what great Things the Lord has left thee in that Sacrament.

A Prayer immediately after the Consecration of the Bread and Wine.

NOW, O my God, prostrate
before thine Altar, I dare
not

for the Sacrament.

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Morn.

not so much as look upon this Mystery of our Salvation, if thou hadst not invited me: I beseech thee, therefore accept of this Representation we make before thee, of that All-sufficient Sacrifice which thy Son, our Saviour Jesus Christ, made upon the Cross: Let the Merit of it plead effectually for the Pardon and Forgiveness of all my Sins, and render thee favourable and propitious to me a miserable Sinner; let the Power of it prevail against all the Powers of Darkness; let the Wisdom of it make me wise unto Salvation; and let the Peace of it reconcile me unto thee, and bring to me Peace of Conscience.

And then, O blessed Jesus, my Redeemer, I shall be enabled to adore thee, who didst endure the painful and shameful Death of the Cross, to recover me from a State of Sin and Misery: I admire thy infinite Condescension, who was pleased to be made miserable, that

Sund.
Morn.
W

I might be made happy ; poor, that
I might be enriched ; and didst die,
that I might live for ever. With
all my Soul, O dear Jesus, I love
and praise thee for these stupendous
Expressions of thy Bounty and
Goodness towards me : O Lamb of
God, that takest away the Sins of
the World, have Mercy upon me :
O Lamb of God, that takest away
the Sins of the World, grant me
thy Peace. *Amen, Lord Jesus,
Amen.*



*A Prayer immediately before Re-
ceiving the holy Sacrament.*

BEhold gracious Lord, I come
to this holy Table, as a sick
Man to the great Physician of Life;
I beseech thee, O Lord, to cure my
Infirmities.

And let me not only receive the
outward and visible Sign, but the
inward and spiritual Grace, the Bo-
dy and Blood of thy Son Jesus
Christ;

for the Sacrament.

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Morn.

Christ; that so all carnal Affections may die in me, and that all Things belonging to the Spirit may live and grow in me; that I may have Power and Strength to have Victory, and to triumph against the World, the Flesh, and the Devil; and also may be endued with all such heavenly Virtues, which are pleasing to thee, and which thou wilt eternally reward, for the Merit of thy Son's Death; to whom with the Father, and the Holy Ghost, be all Honour and Glory, World without End.
Amen.

Another Prayer just before Receiving the Consecrated Bread, if time will permit.

LET it be thy Pleasure, O God, to work in me whatsoever is wanting to fit me for thy divine Acceptance, and a worthy Receiving of these holy Mysteries. Give me Repentance unto Life, not to be repented of; Endue me with a lively

Sund
Morn.

ly Faith, a perfect Love, and an universal Charity. Pity my Weakness, and forgive my Infirmities; that I may worthily receive these Elements of Bread and Wine, to my Support and Comfort in this Life, and my eternal Happiness in that which is to come. *Amen.*

After the Bread.

O Blessed *Jesu!* who vouchsafest to be my Food; nourish my Soul to Life eternal.

Create in me a mighty Hunger after Righteousness; and let this divine Food infill into my weak and languishing Soul new Supplies of Grace, new Life, new Vigour, and new Resolutions; that I may never again faint, or droop, or tire in my Duty.

Before the Cup.

O Merciful God, grant that this Cup, which I am now about to receive, may be unto me a Cup of Blessing. Sprinkle me with the Blood

Blood of the ever-blessed Jesus; ^{Sund. Morn.}
that my Soul being cleansed from
all Corruptions, may attain to Life
everlasting.

When thou hast received Both, say,

I Have done, O Lord, as thou
hast commanded me, and let thy
Name be for ever blessed, O let me
find the great Benefits of this thy
Divine Institution: Pour down thy
Graces upon me, direct my Goings
in thy Ways, and enable me, by
the Power and Strength of this Di-
vine Food, to persevere in the
Practice of a holy and religious Life,
even to the last Moment of my Days.
Be thou my Peace and Refuge, and
let my Pleasure and Safety depend
on thee. Be thou my Portion and
greatest Treasure, and let my eter-
nal Happiness be fixed in the En-
joyment of thee, who didst vouch-
safe not only to take our Nature
upon thee that thou mightest die for
our Sins, but hast left us a perpetual
Memorial

Sund.
Morn.Memorial thereof in this holy Sacrament. *Amen.*

A Prayer of Thanksgiving, as soon as we are retired from the Lord's Table.

ALL Honour, Glory, and Power, Might, Majesty, and Dominion, be unto him that sitteth on the Throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty Thanks, O Lord, that thou hast been pleased to admit me to renew my Baptismal Covenant with thee, in this holy Sacrament.

That thou hast vouchsafed to feed me with the spiritual Nourishment of the Body and Blood of thy Son Jesus Christ; and this not for any Merits of my own, but for the Sake of thy infinite Goodness and Mercy.

Unworthy though I am, yet thy Bounty, O Lord, never fails; the
Love

for the Sacrament.

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Love of my Saviour is not diminished, and the Virtue of his Propitiation is never exhausted; Grant therefore, I beseech thee, that this holy Sacrament may never turn to my Judgment and Condemnation;

But that it may be Health and Recovery under all my Weaknesses and Infirmities;

Safety and Defence against all the Attacks of my spiritual Enemies;

Vigour and Strength to all my holy Purposes and Resolutions;

Comfort and Support under all the Afflictions and Calamities of Life;

Assistance and Direction under all Difficulties and Doubts;

Courage and Constancy under all Dangers and Persecutions, especially in times of Sicknes, and at the Hour of Death:

Finally, let it procure for me Pardon and Forgiveness in this Life, Mercy and Favour at the Day of Judgment, and a never-fading Crown
of

Sund.
Morn.

of Glory in thy heavenly Kingdom,
 where with thy Son Jesus Christ,
 and the blessed Spirit, thou livest
 and reignest, one God, World with-
 out End. *Amen.*

Directions.

WHEN *all have communica-
 ted, and the Priest returns
 to the remaining Part of the Com-
 munion-Office, we must leave our
 private Devotions, and accompany
 him with our devoutest Affections.*



*A short Prayer when the Commu-
 nion Service is ended.*

NOW, O Lord, refreshed with
 this heavenly Banquet of thy
 Son's Institution, I have seal'd my
 Repentance and flee unto thee for
 Pardon, of all those Imperfections
 that have accompanied me at this
 Time, in my Attendance at thy Al-
 tar; forgive the Deadness and Dul-
 ness of my Affections, the Wander-
 ings

to: the Sacrament.

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Morn.

ings of my Thoughts, and the Dis-
tractions of my Mind. Let the
Sincerity of my holy Purposes and
Resolutions be accepted, notwith-
standing my Weakness and Frailty.

Oh! Let this Commemoration of
my crucified Saviour, influence all
my Thoughts, Words, and Actions,
that my Conversation may be as
becometh the Gospel of Christ.
Reward me not according to my
Deserts, but according to my great
Necessities, and thy own rich Mer-
cy in Jesus Christ; to whom with
thee, O God the Father, and God
the Holy Ghost, be all Honour and
Glory, World without End. *Amen.*



*A Prayer of Thanksgiving in our
Retirement, after we are return-
ed Home from the Lord's Table.*

O Lord, my God! I acknow-
ledge, with all Thankfulness
of Heart, thy great Mercy and
Goodness, in giving me an Oppor-
tunity

Sund.
Morn.

W

tunity of approaching thy Holy Table, Mercy and Goodness in disposing my Mind to commemorate the infinite Love of my crucified Saviour, to render him Thanks and Praise for laying down his Life as a Sacrifice for the Sins of the World, and to represent unto thee that Sacrifice, as a full Satisfaction for them, whereby thou dost incline me humbly to hope for all the Benefits of his Death and Passion. But,

- What Thanks, most gracious God, can I return unto thy Divine Majesty, for impressing a Sense of my Duty upon my Mind, and for that Strength and Power, whereby thou hast in some measure enabled me to perform it? I will praise and magnify thy great and glorious Name; and I will entirely devote my self to thy Service, as long as I have any Being.

Blessed be thy Name for those fresh Supplies of Grace I have received; grant that they may make me

for the Sacrament.

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Morn.

me run the Way of thy Commandments with Delight and Pleasure, that I may never any more faint, or droop, or tire in my Duty. Blessed be thy Name for those comfortable Assurances thou hast given me of Pardon and Forgiveness.

Let this thy compassionate Goodness be a perpetual Obligation to Love and Gratitude. Let it put me upon my Guard that I may watch over all my Ways, and do always that which is well pleasing in thy Sight.

Blessed be thy Name for that Peace and Quiet thou hast restored to my Soul; for those Resolutions thou hast wrought in me to persevere in thy Service to the End of my Days; Make them firm, vigorous, and constant; and let never any sinful Passions any more ruffle and discompose my Mind.

Blessed be thy Name, for that Relish thou hast given me of spiritual Delights; that Desire of possessing

Sund.
Morn.

sessing the eternal Inheritance: Let the Enjoyments of Sense appear mean and contemptible; and let not the Pleasures of the World henceforward any more prevail upon me to transgress thy holy Laws.

Grant, O Lord, that I may walk worthy of these thy distinguishing Mercies, and live as becomes the Redeemed of the Lord. Without thee, O blessed Jesus, I can do nothing; without thee, who art the Sun of Righteousness, I shall walk in Darkness; without thee, who art the Physician of Souls, I shall languish and die; without thee, who art the Joy of all devout Minds, I shall consume my Days away in Sadness. Remain therefore, O Lord, and abide with me for ever: I shall then be enabled to do thy Will in this Life, and thereby be qualified to partake of thy Glories to all Eternity in the next. *Amen, Amen.*

Medita-



Meditations.

*How to live well after a worthy
receiving of the Holy Sacrament.*

I.

IF thou would'st preserve
thy Faith incorrupt, and
thy Devotion from Dis-
traction, content thy self
with reverenceing and admiring these
holy Mysteries; and do not indulge
a busy Curiosity, in bold and un-
profitable Enquiries concerning
them. For this is the way to damp
a godly Zeal, and to perplex thy
Mind with intricate and endless
Doubts.

II.

Happy is that Meekness and Po-
verty of Spirit, which industriously
declines the rugged thorny Paths of
Controversy and captious Disputes;
and

Sund.
Even.

and walks in the plain smooth Way of Duty, and Practical Religion; which studies God's Commands, and labours to understand things of a size with its Capacity, without troubling it self about his Doings and Decrees.

III.

Too many Instances there are of daring Men, who, by presuming to sound the deep Things of Religion, have cavilled and argued themselves out of all Religion. These Men mistake their Business. For the Thing required of a Christian, is not Penetration, and Subtilty of Wit, nice Distinction, or sublime Notions; but victorious Faith, and an honest holy Life; Sobriety, and Temperance, and Chastity, Justice and Charity, Piety and Devotion.

IV.

These Doubts are not always sinful, nor always from themselves; but frequently owing to the Temptations of the Devil, and industriously

ously scattered by him, with wicked Artifice, and malicious Design. Sund.
Even.

Be not therefore too anxious upon these Occasions. Trouble not thy self to argue nicely, nor employ thy Thoughts upon the Matter; nor hold thy self concerned to be able to answer every Cavil, which he puts into thy Head: But keep close to Scripture, and do thy Duty; and the Enemy will soon retreat, when he finds thee neglect his Attempts.

V.

Think not these inward Distractions a Sign that thou art forsaken of God. They are rather the contrary, and a Mark of Grace. God suffers them to exercise thy Patience, to try thy Constancy, to promote thy Spiritual Advantage. Proceed then in thy Christian Course with Resolution and Patience, and still frequent the Sacrament with steadfast Faith, and humble Reverence.

VI

Sund.
Even.

VI.

Whatever there thou findest to exceed thy Understanding, put it to God's Account; and leave him to make it good, tho' thou canst not conceive, how it should be done. He will not deceive thee; but they, who rely upon their own Understandings, are sure to deceive themselves. For,

VII.

Remember, God hath said, *that he walks and dwells with the Humble, and shews his Ways to the Meek; that he reveal'd himself to Babes*, that he opens the Eyes of the Honest and Sincere; but hides his Grace and Knowledge from the Proud, and Wise in their own Sight. Human Reason may both deceive and be deceiv'd. But Faith has God for its Foundation, and cannot err; because depending upon One who is Truth it self, incapable of mistaking, or of imposing upon others.

VIII

for the Sacrament.

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Sund.
Even.

VIII.

'Tis therefore highly fit, and in Matters of Religion absolutely necessary, that these two Principles should know their Order, and respective Stations; and each contain it self within its proper Sphere: Faith (which supposes a Revelation received and acknowledg'd) challenges the highest Place; and Reason ought to keep her distance, to serve and follow after, not to set Bounds to, or assume, and encroach, and usurp over, the Other. For,

IX.

Faith and Charity are the two Pillars, upon which Christianity stands; the two governing Principles of a good Man's Opinions and Actions. And their Authority and Influence is, in no one Instance, more considerable, than in this of the Blessed Sacrament. God is infinite and eternal, his Power unbounded, and incomprehensible. He does whatsoever pleaseth him in

H

Hea-

Sund.
Even.

Heaven and Earth, and who can understand his Council, or find out all his Methods?

X.

If the Works of God were such, as Human Reason could penetrate with Ease, they would lose great part of their Glory. We should soon abate of our Awe and Veneration for their Author, if his Dealings were not above the Power of our Tongues to express, and the utmost Extent of our Imaginations to conceive. *O that Men would therefore praise the Lord for his Goodness, and confess the Wonders that he hath done for the Children of Men! For great and marvellous are thy Works, O Lord God Almighty, How unsearchable are thy Judgments, and thy Ways past finding out.*

Psal. cvii.

Rev. xv.

Rom. xi.

well after Receiving.

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Morn.
Prayer

W

*A Morning Prayer, to be used any
Day in the Week.*

O Most mighty and gracious
God, to whom I am indebted
for all the good Things I enjoy;
for in thee I live, and move, and
have my Being: I desire to adore
and bless thy glorious Name, hum-
bly beseeching thee to accept this
my Morning Sacrifice of Praise and
Thanksgiving for the comfortable
Refreshment of the Night past, for
thy Preservation of me [*and my
Family, and all that belong to me*]
from Fire, Robbery and Tempest,
and from all Perils and Dangers,
and especially for bringing me in
Health and Safety to the Begin-
ning of this Day; in which I be-
seech thee, O Lord, to keep me
without Sin.

Give me awful Thoughts of thy
Divine Majesty, and such an hum-
ble,

Morn.
Prayer

ble, serious and devout Frame of
Mind, that my Adoration may not
rest in a meer outward Form of
Godliness, but that I may always
offer unto thee a lively Sacrifice,
holy and acceptable in thy Sight.

Be with me, O Lord, this Day
in all Places and upon all Occasions:
Direct and guide me, sanctify and
preserve me: Keep me both out-
wardly in my Body, and inwardly
in my Soul: Defend me from the
Power and Malice of the Devil,
from the Corruptions of my own
sinful Nature, and from those Sins
especially that seem most habitual
to me. Pardon, I beseech Thee, all
the Sins I have at any Time com-
mitted, grant that I may die unto
Sin, and rise again unto Righteous-
ness; that henceforth being freed
from Sin, all Things belonging to
the Spirit may live and grow in me.

Direct me, O Lord, in all my
Affairs; bless my Labours and Stu-
dies, and give me Grace to do my

old

H

Duty

well after Receiving.

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Prayer

Duty in that State of Life, where-
unto thou hast been pleased to call
me, and make me therewith Con-
tent. Continue to me the Blessings
I enjoy, supply me with those I want,
and turn from me all those Evils
which I have most righteously de-
served; or which either the Malice
of the Devil, or the Wickedness, or
Misfortunes of the World may bring
upon me. I resign, O God, and
give my self to thy Providence; I
submit myself to all the Events
which it shall please Thee to bring
upon me; and grant me always
those Things, whether prosperous
or averse, that may best conduce,
and be most profitable to my eter-
nal Salvation. So, my God, do
with me what thou seeest Good, and
let thy Holy Will, be done in me,
and by me, for the Sake of Jesus
Christ our Lord. And, for this End,

Teach me so to direct my Con-
versation as becometh the Gospel;
and grant that I may this Day, and

Morn.
Prayer

for ever, endeavour to mortify my corrupt Inclinations, to cleanse my self from all Filthiness of Flesh and Spirit, and to bring every inordinate Desire to the Obedience of thy Will.

Fill my Heart with such honest and upright Affections for Truth and Justice, that no Worldly Interest or Advantage, how promising or great soever, may be able to shake my Integrity, which I beg may be always supported by thy Providence, and in the Use of honest and lawful Means may improve that Talent, which thy infinite Wisdom and Goodness has committed to my Charge. Thus,

[What follows, may be added at the † in the Evening Prayer.]

“ **B**E gracious, O most merciful God, to the whole Race of Mankind; Pity the deplorable State of those that know thee

well after Receiving.

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Prayer

" thee not, and have never heard of
" thy Name; Reform the Wicked
" and Impenitent; and let all that
" name the Name of Christ depart
" from Iniquity.

" Let every one of my Friends
" and Relations, O God, be of the
" Number of those whom thou lov-
" est and delightest in. Defend them
" from the Evils and Temptations
" of this World; and grant them
" whatever thou seeest needful both
" for their Souls and Bodies.

O my God! relying firmly on
thy gracious Promises, I commend
into thy Hands my self and all that
thou hast given or blessed me with,
my Soul and Body, and all my Re-
lations; keep us from all Evil, lead
us into all Good, carry us safely
through the Dangers and Tempta-
tions of this wicked World, to that
Place of everlasting Rest and Peace,
which thou hast prepared for those
that die in the Lord, through the
Merits of thy beloved Son Jesus
Christ

Even-
Prayer

Christ my Lord and Saviour, in
whose Words I sum up and recom-
mend the Wants of all Mankind,
together with my own, saying,
Our Father which art in Heaven, &c.

~~~~~  
*An Evening Prayer, to be used any  
Day in the Week.*

**O** Lord! Thou hatest Iniquity  
with a perfect Hatred, yet I  
am assured, that thou delightest in  
the Ways of Mercy; that thou art  
a tender Lover of Souls; and not  
only permittest, but invitest us,  
miserable Creatures, to come unto  
thee. With humble Confidence  
then, O Lord, I lift up my Soul  
unto thee, beseeching thee, in much  
Mercy, to look upon me, and to  
ease me of the Burthen of my cor-  
rupt and sinful Inclinations.

Forgive, I meekly beseech thee  
whatever I have done amiss this  
Day, and all my Life past, either  
against thee, my Neighbour, or my  
self; O cleanse me from all my fe-

cre

well after Receiving.

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Even-  
Prayer

cret and unknown Transgressions:

And, O merciful Father, grant that I may seriously consider, and reflect upon the Foulness and Deformity of Sin; and what dreadful Threatenings thou hast denounced against it; that I may become a true and sincere Mourner for my past Sins; and, as far as is possible, redeem my mispent Time, by employing the Remainder of my Days in thy Service, and to thy Glory.

Give me, O Lord, a new Heart, new Affections, and new Desires; that I may love thee with more Sincerity, and serve thee with greater Faithfulness than I have ever yet done.

Teach me, O Lord, so to Number my Days, that I may apply my Heart unto true Wisdom;

Let me never be separated from thee; but grant that I may be of the Number of thy faithful and obedient Servants, who are united to thee by Grace and good Works in  
this

Even-  
Prayer  
w

this Life, and will hereafter live with thee in endless Bliss and Happiness. And,

Grant that in the Days of Health and Prosperity I may consider my latter End, and remember and provide for that great Account which I must one Day give before the Judgment-Seat of Christ; that when the Hour of my Departure shall come, I may meet Death without Fear and Amazement; and with a well-grounded Hope of thy Mercy and Goodness, may cheerfully resign up my Soul into thy Hands; and may be willing, and even desirous to leave this World, when thou, my God, in thy great Wisdom, shalt see it fitting.

Be mindful, O Lord, of all that are in any Affliction or Distress. Relieve and Comfort those that suffer for the Testimony of a good Conscience, or that labour under the Torments of a wounded Spirit. Let the sorrowful Sighing of the Afflict-

ed



well after Receiving.

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ed come before thee, and deliver them in thy good Time out of all their Troubles.

Even. Prayer.

[Those Paragraphs in the Morning Prayer, mark'd thus " may be added here.]

† To these my Prayers and Intercessions, I desire to add my unfeigned Praises for all thy Blessings, spiritual and temporal. I bless thee more particularly for the Mercies of the Day past; for preserving me in Health and Safety; and delivering me from the Evils which I have most justly deserved.

Give me Grace to make a right Use and Improvement of all thy Mercies; and vouchsafe, O Lord, to continue to me thy gracious Favour and Protection. Be thou pleased of thy great Goodness to take me, [and my dear Wife and Children] and all that belong to me this Night, under the Care of thy good Providence. Defend us from all Perils and Dangers; and after the com-

Even.  
Prayer  
~

comfortable Refreshments of Rest  
and Sleep, raise us up in Health and  
Safety, with Hearts full of Love to  
thee, and Zeal to thy Service,  
through Jesus Christ our Lord, in  
the fullest Sense of whose Words I  
pray to be heard; saying,  
- *Our Father, &c.*]

F I N I S.



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